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BIOGRAPHY.

LIFE of the Rev. WILLIAM JONES, of Nayland, Author of
"the Catholic Doctrine of the Trinity," "the Figurative
Language of Scripture," "Essay on the Church," &c. &c.

[Continued from p. 78, and concluded.]

IN 1793 he published, in four numbers, *The grand Analogy, or the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity*, and inscribed them to Bishop Horsey, as no less profoundly skilled in every branch of human learning than well affected to every doctrine of the Christian faith. To this was added, a Letter to the Editor of the *British Critic*, for October, 1793, expostulating with him, after a friendly manner, for having, in his Review of the Trinitarian Analogy, so slightly noticed and thrown aside as a trifle, an argument so plainly founded on divine revelation, and supported by evidence old and new from every quarter, expressing a wish, likewise, that the Reviewer had shown his readers, in as few words as possible, *what* the argument was, *what* the *design* of it, and to *what* sort of *persons* more particularly addressed, as an *argumentum ad homines*, and concluding with a little seasonable advice for his future government. Unimportant as the subject might appear in the eye of the *British Critic*, it is, as this author truly observes, the most fruitful in the whole compass of literature, and deserves the consideration of every scholar; but it should be examined, as he has done, with reverence and caution. It opens a new and striking alliance between the theology of Scripture, the constitution of nature, and the mythological mysteries of heathenism, as every one must surely be convinced, who pays the least attention to what is here offered to his notice. It connects and reconciles all learning and

religion, and renders the study of ancient authors more profitable and entertaining to those who delight in reading them. And successful as Mr. Maurice has been in his *Dissertation on the Oriental Trinities*, in bringing the *Pagan triads* of Deity to bear witness to the truth of revelation, (as counterfeits afford proof to realities) and to defend and illustrate the Mosaic and Christian systems of theology against the attacks made on them, through the imagined antiquity of India and its sciences, (for which he merits the highest commendation) he might have derived some useful information from a perusal of the *Trinitarian Analogy*, as, unhappily, he is not always so correct as could be wished. For, after allowing that the Brahmins in their religious rites practise the Sabian superstition, the worship of fire, he says, "Still the acknowledged object of their worship is the GREAT FATHER OF ALL, adored with an endless variety of rites in every age and region of the world," as if there was no difference between Jehovah and Baal; and the GREAT FATHER OF ALL could be the acknowledged object of their worship, who worship fire, the creature instead of the Creator. And in speaking of the Cherubim, he observes, on the authority of Calmet and Prideaux, that those which were immediately over the ark were naked figures in a human form; when, on the authority of Scripture, and as described in the vision of Ezekiel, mentioned too by himself, we are assured of the contrary; that, instead of naked figures in a human form, they had four faces, the face of a man and the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle. These Ezekiel knew to be the cherubim; they are the cherubim of glory, spoken of by St. Paul as overshadowing the mercy-seat,—and as Moses was admonished of God, when about to make the tabernacle, to see that he made all things according to the pattern showed to him in the mount; is it not inadvertent to say, that "this mode, however, of representing the cherubim in sculpture was not adhered to in those which were immediately over the ark?" And possibly he might have been led to see more clearly than he appears to do in the Brahmanian system of theology, and that of the Grecian Philosophers, the *physical* Deity of the Poet—

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

On the death of Bishop Horne, in 1792, this his afflicted Chaplain, out of dutiful and affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task (I may add, the *painful* task) of recording his life; for the worthy biographer must have felt what another friend would have done had it fallen to his lot; who, having been amused with the life of Seth Ward, Bishop of Salisbury, written by his intimate friend and companion, Walter Pope, used to say to him, "When you are a Bishop I shall like to be your Walter Pope in every particular except one, that of living to write your life."

Past scenes the fancy wanders o'er,
And sighs to think they are no more.

It was published in 1795, and the second edition in 1799, with a new preface, containing a concise but clear exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points in theology and philosophy. Some how or other, it has been the fashion with some people to speak slightly of the work; but for what reason, who can guess? It was industriously reported indeed, that the Bishop had long renounced Hutchinsonianism; and, perhaps, the retailers of the report are induced to depreciate the performance, being displeased to see it proved in the life, that his sentiments on this important subject were unchanged—"thus saying, thou reproachest us." Though why there should be any wish to take away the good Bishop from the Hutchinsonians, one cannot tell, unless allowing him to be one—a character no less wise and great, than good and pious—should seem to imply, as it really does, that the *thing*, if "every where spoken against," (as Christianity itself was at first) is spoken against falsely. However, as concerning the life: if through evil report lies the road, it lies through good report also; for a gentleman, writing to a friend on reading it, says, "It is executed with more skill, more talent, more address, and more feeling than can be described; and if there was only one *Horne*, it may really be said, there was only one *Jones* fit to paint his picture." And in a letter from a worthy Bishop of the Episcopal Church in Scotland, is the following passage: "I have perused the *Life* again and again with increasing pleasure."

Acknowledgments are likewise due, not only from me, but from the whole society with which I am connected, to the worthy biographer, for the very favourable terms in which he has mentioned the principles and situation of the Scotch Episcopal Church. It may be hoped, that the description he has given of both will have the designed effect, in making us better known, and more respected among those who were either ignorant of us, or prejudiced against us. I am much delighted with Mr. Jones's account of the good Bishop's *Hutchinsonianism*, which is just what I expected, not a precarious hypothesis, founded on doubtful etymologies, but a clear and well grounded belief of the grand scheme of redemption, as exhibited in that marvellous system of creation, wherein the works of nature bear witness to the economy of grace, and the material heavens declare the glory of the redeeming God, graciously manifested as the Light and Life of the world. Such was the faith of the worshippers of the true God from the beginning of the world, and such the faith in which Bishop Horne lived and died, who, being dead, yet speaketh. *In pace requiescat, in gloria resurgat.*—To the objectors (for some such it seems there are) against publishing the Essays and Thoughts on various Subjects at the end of the Life, the following observation of a judicious friend, who read them in manuscript, will be a sufficient answer: “The perusal of the work has amused me highly: if it be not an undertaking in which strong exertions of talent are to be expected, yet it is, in my opinion, a very entertaining, and, in many places, a very instructive miscellany. The most obvious feature of the whole is, I think, the surprising manner in which the truly pious author has applied all kind of reflection, and all kind of reading, history, philosophy, anecdotes, poetry, to the great purpose of religious edification, and the amendment of thought and conduct.”

The life of a private country Clergyman is not expected to abound with incidents. “One day telleth another.” And happy the uniformity when it consists in doing good. Such was that of the Minister of Nayland, who, to all his other knowledge, added the knowledge of medicine, to the benefit and comfort of his people, the sheep of his pasture. As physician both of body and soul, “he bound up the broken-hearted, he gave medicine to heal their sickness”—“he went about

doing good." But though the incidents to be related were few, his life was not without variety. He had an inexhaustible fund within himself. His talents being various, like those of his favourite author, the great Lord Bacon, his studies were various too; and the instruction of his pupils in the different branches of literature was not less entertaining to himself than edifying to them. It was often lamented by some of his friends, that he who was so fit to teach men should have so much of his time taken up in teaching boys; but "there is a time to every purpose," and he found it.—"Are there not twelve hours in the day?" His engagements with pupils did not take him off from other pursuits, or from teaching men, as his numerous publications bear witness. When a person of great eminence in the Church, whose judgment might be relied on, and who knew Mr. Jones *intus et in cute*, was asked by a noble Lord, to whom he had been recommended, Whether he would be a proper tutor for his sons, previously to their going to the University? the answer was, "Your Lordship may think yourself happy if you can prevail on him to take them. He is every thing you could wish. Besides his extensive knowledge of all kinds, and his singular faculty of communicating to others what he knows, he is full of observation; nothing escapes him; the most common occurrences of life supply him with matter for improvement of the mind, and his conversation is remarkably lively and agreeable."—And to be sure, he so far discovered the philosopher's stone, that he had beyond any man the art of converting all things into gold. "His leaf also shall not fade;" "the ordinary chit chat (says Archbishop Secker) of a good man is worth something." The connection took place, to the mutual satisfaction of all parties. Their principles being congenial, his Lordship was pleased with Mr. Jones, and he with his Lordship; the tutor was much delighted with his pupils, and the pupils highly respected their tutor. The acquaintance improved into friendship, and the friendship was founded on the purest motives.

The days of our age are threescore years and ten. No one, therefore, this accurate observer used to say, dies by *chance* after seventy. The chance is if he lives. Having now, in 1798, exceeded that period, he found "his strength but labour and sorrow." "The clouds returned after the rain, and all the daugh-

ters of music were brought low." Like old Barzillai, "he heard no more the voice of singing men and singing women," and the organ, his favourite instrument, ever tuned to the praises of redeeming love, which used to solace him in all his woes, now lost its charms. In the autumn of this year, however, he was presented by the Archbishop of Canterbury to the sinecure Rectory of Holingbourn, in Kent, benevolently intended as a convenient addition to his income, after the discontinuance of his pupils. When he went to be inducted, he took up his residence for two or three days with his highly respected and worthy friend, the Rev. William Horne, Rector of Otham, in that neighbourhood. There he received a visit from his very old friend and fellow collegian, the Rev. Dr. Fairfax, of Leeds Castle. The interview was affecting, as they had not seen one another for many years, and both were now well stricken in age. It happened to be at the time when a communication was much talked of between the counties of Kent and Essex, by means of a tunnel under the Thames, and they amused themselves with the idea of taking advantage of it, when finished, and meeting some day at Gravesend. One of the company, nearly of the same age, observed (whether seasonably or unseasonable I will not say, but it was not forgotten) that most probably their next meeting would be at *Gravesend*. And it so fell out, that these two friends "in their deaths were not (long) divided;" for Dr. Fairfax survived Mr. Jones only a few months. To Mr. Jones himself it was of no consequence, but it would have been for the benefit of his family had he been the survivor, as Dr. Fairfax was one of the lives on the estate belonging to the sinecure Rectory of Holingbourn, and the fine on a renewal would have been something considerable.

In this year was published *A Letter to the Church of England, pointing out some popular errors of bad consequence*. By AN OLD FRIEND AND SERVANT OF THE CHURCH. The author wished to be concealed, but it could not be; and when he complained that he was discovered, he was told by a friend, there was but one way for him to disguise himself, which he would not submit to, and that was, to write nonsense, for then nobody would take it to be his. It is executed with great vigour of mind, and shows, that though "his outward man decayed, the inward was renewed day by day." The popular errors of dan-

gerous consequence alluded to in this his farewell Letter, respect, 1st. GOVERNMENT—in setting up the *power of the people* as supreme; when, as the Scripture and the Church expressly teach, there is *no power but of God*.—2d. The REVOLUTION—perversely employing what was intended to preserve the constitution, as an engine for destroying it.—3d. SCHISM—making too light of the offence, and danger of it, considering schism as no sin, and the being out of the ark not less a state of safety than the being in it.—4th. REVELATION—substituting the *light of nature* for it, as some do, though in the things of God, we must be *all taught of God*, as man was at first; or retaining both, as others do, supposing them to be consistent, which they are not;—ploughing with an ox and an ass together was forbidden by the law, and is contrary to the gospel. “Be ye not unequally yoked.”—5th. SPIRIT—taking away from us all the inward and vital part of religion, and leaving us nothing but the husks, as too many do, who profess themselves to be wise and to see farther than others; denying to *visible signs invisible spiritual graces*, though man being composed of soul and body, all true religion has a part for both.—6th. OLD TESTAMENT—teaching that the Old Testament has not the promise of life, whereas the *Old* is not contrary to the *New*, for from the beginning of the world life was revealed to man, through Jesus Christ the promised seed, the same yesterday, to-day, and for ever; and our father Abraham lived as a stranger upon earth, looking for a better state, and a better life.—7th. IDOLATRY—the abuse of heathen learning, when to that *wisdom of words*, which the Greeks and Romans were ever seeking after, and for which we apply to them, we take along with it their pride, their licentiousness of sentiment, their error of principle, and sometimes even the vilest of their idolatry.—8th. HUMAN AUTHORITY. Under this head, he laments, that while the age abounds with affected declamations against human authority, there never was a time when men so meanly submitted their understandings to be led away by one another.

In the very imperfect sketch hitherto given of this truly extraordinary man, mention is made of some of his works, but of many more no notice is taken. To enumerate the whole might be impracticable; for it is a question if the learned author himself could have given a list of all he had written, any more than

another great bulwark of the Christian faith and Church, the Rev. Charles Leslie, who, being asked for a catalogue of his works, declared, after given a list of near one hundred different tracts, he could not vouch for its being complete, having written so much in his time, that he could not well recollect what he had written. The observation of the Pope to Dr. Stapleton, on reading four books of Hooker's Ecclesiastical Polity, may be applied to Mr. Jones by the reader of his works, "There is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author; his books will get reverence by age; for there are in them such seeds of eternity, they shall last till the last fire shall consume all learning."

From a survey of what this servant of God has done, it appears, how closely through life he kept within the circle of his duty; the three great subjects with which a Christian Minister is concerned; the word of God, the Church of God, and the Christian life, having uniformly been the employment of his thoughts. And as, among David's mighty men, who fought his battles, there were different degrees of merit, some attaining to higher honours than others; so is it among the mighty men who fight the battles of the Son of David; and while others attain their respective honours, this champion of the Church militant must be allowed to have attained to the honour of the first, and "sit chief among the captains."

In the year 1799 "the sorrows of his heart were (greatly) enlarged." It began with a severe trial, the irreparable loss of the careful manager of his family and all his worldly affairs, his almoner, his counsellor, his example, his companion, his best friend, his beloved wife, with whom he had lived in sweet converse for near half a century.

O the tender ties
Close twisted with the fibres of the heart!
Which broken, break them; and drain off the soul
Of human joy; and make it pain to live—
And is it then to live? when *such* friends part
'Tis the survivor dies.—

In a letter to his intimate and dear friend, the Rev. Dr. Glasse, on the mournful event, he pours forth all his soul; he patheti-

cally describes the distressed state of his afflicted mind, and draws a finished portrait of his departed saint.—Though it should hourly be remembered, he observes in another letter, that when dear friends have lived to their age, it signifies little which of them goes first; yet, alas! she was so helpful, and he so helpless, she so good, and he so weak, his memory brought more distress than comfort. This affliction was soon accompanied by another, and was probably the cause of it. “The earthy tabernacle weigheth down the mind that museth upon many things,” and the mind likewise hath its influence on the earthy tabernacle, nothing being more prejudicial to the health of the body than grief. “Heaviness in the heart of a man maketh it stoop,” and “a broken spirit drieth the bones.” A paralytic stroke, alas! deprived him of the use of one side. This, indeed, he so far recovered, in a short time, as to be able to walk with a stick, and to write. By the mercy of God, his understanding was not in the least affected, which was a great happiness; “his wisdom remained with him.” Of the finished character of this humble disciple of the blessed Jesus, a more just idea cannot be given than is conveyed in the following letter of his to a particular friend, who made him a visit in the course of this summer, wherein is shown how faithfully he copied after his heavenly Master, the divine Exemplar—*Learn of me, for I am meek and lowly in heart.*

“My dear Friend,

“I hold a pen (and hardly) to thank you for your late kind visit on the true Christian principle, expecting no return—I recollect only one circumstance to make me uneasy—When I showed you, in the second lesson for last Thursday evening, what I took for an ominous passage, 2 Tim. iv. 6,* you asked me, If I applied the subsequent verses also?† I answered, without thought, Yes, and have suffered for it ever since; for no mind can be more averse than my own to the very appearance of assuming any thing, when I am rather renouncing every thing. All I dare say, or would permit any other to say for me, is only to repeat those words which our Saviour used

* “The time of my departure is at hand.”

† His friend meaning, for his comfort, that he should apply them, “I have fought a good fight”—“henceforth there is laid up for me a crown of righteousness.”

towards the woman with the box of ointment—"He hath done what he could!"—and as she made an offering at the head of Christ, I would offer all I have at his feet.—How much have I to say, and how little can be said! I must have another night's sleep before I can write another letter.

God bless you.

W. JONES.

July 30, 1799.

My birth day.

Multos et felices—many and happy says the world
—few and evil says the Patriarch."

In this infirm state of body he lived several months; "wearisome nights were appointed unto him," but his months were not altogether "months of vanity;" he passed the days in the employment of his thoughts, and the exercise of his pen, continuing to do the work of God, to demonstrate his wisdom, and to defend his truth—till at last, as if he felt himself arrested by the hand of death, he suddenly quitted his study and retired to his chamber, from whence he came out no more, breaking off in the middle of a letter to a friend, which, after an abrupt transition from the original subject, he left unfinished, with these remarkable words, the last of which are written in a particularly strong and steady manner—"I begin to feel, as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which providence hath been pleased to take, of turning my thoughts from my mind, to most alarming *symptoms of approaching* DEATH." Like many other good and pious men before him, he had long very much dreaded the pains of death; but, to his own great comfort, this dread he completely overcame. The sacrament had been frequently administered to him during his confinement, and he received it for the last time a few days before his death. About the time of his departure, as his Curate was standing by his bedside, he requested him to read the 71st Psalm, which was no sooner done, than he took him by the hand, and said, with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "Thank

God, thank God that it is no worse." He continued sensible, after this, just long enough to take leave of his children (a son and a daughter) who, being both settled at no great distance, had one or other been very much with him since the loss of his dear companion, and had done every thing in their power to alleviate his sorrows and to comfort him; and, on the morning of the Epiphany, he expired, without a groan or a sigh.—“And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost.”

No. I.

Written at a seat, under some sequestered oaks, in a natural wilderness, near Gestingthorpe.

Hail, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
And hear celestial voices sing
The praise of their IMMORTAL King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,
Till Angels waft me hence, to rest
In Paradise among the blest;
With hermits there to taste of bliss,
Who walk'd with God in shades like this.

WILLIAM JONES.

Gestingthorpe, September 26, 1792.

[The foregoing verses having been sent to a friend then at Brighthelmstone, the following reply to them was received by the return of the post.]

Alas, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And, still unconquer'd, quit the field!
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?

Is it a time to seek repose,
 When, all around, insulting foes,
 A furious, rash, impetuous throng,
 Eager for combat, rush along,
 Their banners raise with hideous cry,
 And truth, and God himself defy?

Not through the silence of the groves,
 Which pensive meditation loves,
 But through fierce conflicts and alarms,
 The din of war, the clang of arms,
 And all the terrors of the fight,
 The Christian seeks the realms of light.
 Foremost amidst th' ensanguin'd flood,
 (His sacred vestments dipt in blood)
 On thee thy Saviour casts his eyes;
 "My fellow-soldier, hail!" he cries.
 Consign'd to thee by his command
 The sword of truth adorns thy hand;
 He bids thee wield it on the plain,
 Bids thee his own great cause maintain,
 And, after one laborious day,
 To endless glory points the way.

GEORGE HENRY GLASSE.

Brighthelmstone, September 29, 1792.

— — —
 No. II.

GULIELMUS JONES amicissimo suo

— — — charissimæ sororis obitum lugenti.

Gemitibus tuis respondent suspiria mea. Luctuosi quod scripseris ab alio prius acceperam, maximo quidem cum dolore. O si quidquam solatii ex verbis meis accederet! Amici enim loquela mœrentis animi medicina. Si per ægritudinem liceat, fac tecum recogites, quæ sæpius cogitavisti. Abiit, non periit: mortalis desideratur, immortalis reperietur; ex infirmâ validam, fragili æternam, caducâ beatam habebis. Quotidianis laboribus, ut antea, te exerceas: mens variis negotiis occupata non vacat dolori. Tempus novas cogitationes afferet; at super omnia Fides, et nobiscum DEUS. Interiit, quæ habuit te

*fratrem observantissimum, diligentissimum, piissimum: at res-
tant plurimi, quibus te salvo est opus. Vivas, valeas, et per-
dures; non oblitus amicorum, qui nec obliviscendus.*

No. III.

" My dear Friend, *February 10.*

" Though I am in a very low and sorrowful state, from the pressure of a troublesome memory upon a broken heart, I am not insensible to the expressions of your kind consolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, as I feared, insupportable agitation; till, after a painful struggle, no relief could be found but by bowing my head with silent submission to the will of God; which came to pass but a few days before the fatal stroke. I have found it pleasant in time past to *do the work* of God; to demonstrate his wisdom, and to defend his truth, to the hazard of my quiet and my reputation; but, O my dear friend! I never knew till now what it was to *suffer the will* of God; although my life has never been long free from great trials and troubles. Neither was I sensible of the evil of Adam's transgression till it took effect upon the life of my blessed companion, of whom neither I nor the world was worthy. If I could judge of this case as an indifferent person, I should see great reason to give thanks and glory to God for his mercies. We had every preparatory comfort; and death at last came in such a form as to seem disarmed of his sting. A Christian Clergyman of this neighbourhood, who is my good friend, administered the communion to her in her bed-chamber while she was well enough to kneel by the side of him; and he declared to me afterwards, that he was charmed and edified by the sight; for, that the peace of heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved; it would have been a sermon to the end of the world. On the last evening she sat with me in the parlour where I am now writing; and I read the lessons of the day to her as usual, in the first of which there was this remarkable passage—"and

the time drew nigh that Israel must die." Of this I felt the effects ; but made no remarks. On her last morning, we expected her below stairs ; but, at eleven o'clock, as I was going out to Church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep ; till, at the point of noon, it appeared that she was gone ; but the article of her dying could not be distinguished ; it was more like a translation.

" I have reason to remember, with great thankfulness, that her life was preserved a year longer than I expected ; in consequence of which I had the blessing of her attendance to help and comfort me under a tedious illness of the last summer, under which I should probably have sunk if she had been taken away sooner. It so pleased God, that when she grew worse I became better, and able to attend her with all the zeal the tenderest affection could inspire. But how different were our services ! She, though with the weakness of a woman, and in her seventy-fifth year, had the fortitude of a man, I mean a Christian—and all her conversation tended to lessen the evils of life, while it inspired hope and patience under them. The support which she administered was of such a sort as might have been expected from an angel ; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal.

" My loss comprehends every thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time, or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did ; and was always ready to supply them to the best of our ability. I have lost my counsellor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions ; and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which nothing could divert her, and whose patience, under every kind of trial, seemed invincible. She was blessed with the rare gift of an equal cheerful temper ; and preserved it, under a long course of ill-health, I may say for forty

years. To have reached her age would to her have been impossible without that quiet humble spirit which never admitted of murmuring and complaining either in herself or others; and patient quiet sufferers were the favourite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent Bishop Taylor, in his *Holy Living and Dying*; an author of whom she was a great admirer in common with her dear friend Bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if the world was absent—to the surprize of some of my neighbours, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and her objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best *friend*, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me: and, though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must now travel alone. Nevertheless, if the word of God be my companion, and his Holy Spirit my guide, I need not be solitary—till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise in our Lord and Saviour Jesus Christ. From your faithful and afflicted W. J.”

For the Churchman's Magazine.

ON THE POETRY OF THE BIBLE.

IN a former number of the Churchman's Magazine some observations were offered upon the narrative and descriptive parts of the Bible. It is now proposed to add a few remarks upon the poetry which occurs in the Holy Scriptures, and to exemplify those remarks by some quotations.

The most prominent characteristics of the sacred poetry are sublimity and majesty. The inspired poets did not only

"glance from heaven to earth, from earth to heaven," but their view *penetrated* into the highest heaven and into the lowest hell. The importance of the subjects which they treat gives a weight of meaning to their expressions, which, under all the disadvantages of a translation, renders their compositions more commanding and energetic than those of any other writers. But although the poetry of the Bible is, for the most part, calculated to elevate the mind or to inspire it with awe, yet many passages may be found which melt the soul by their pathos, or sooth it by their eloquence.

Of the Old Testament, some parts are professedly poetical, as the book of Psalms, the Song of Solomon, and several other passages designed to be sung. But throughout the writings of the Prophets, and even in the books which are merely historical, passages occur, which, by their style, every reader immediately perceives to be distinguished from ordinary prose. Thus, in the book of Numbers, the answers made by Balaam, when desired by Balak to curse the children of Israel, have evidently a poetical turn of expression: "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the rivers' side, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

In Leviticus and in Deuteronomy, the blessings promised to the faithful, and the curses denounced against the disobedient among the children of Israel, are expressed in terms which rise to the style of poetry. But, as what is terrible has a greater effect upon the human mind than what is agreeable, the threats, in particular, have an energy which no language can exceed. What can be more descriptive of a state of the most abject misery than the following denunciation? "In the morning thou shalt say, Would God it were even! and at even thou

shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.*

It must have been perceived before this, that the word *poetry* is here taken in a very wide sense, and is applied to some passages which may be said rather to have a poetical turn of expression than to be properly poetry. Passages of this kind, as well as such as are poetical in the strictest sense of the word, so frequently occur in the Bible, that only a very small proportion of them can here be pointed out, and in a very desultory manner.

We have hitherto contemplated examples of lofty composition; but the parable related by the prophet Nathan to King David, though descriptive of very humble objects, is no less poetical than the passages already cited. What can be more perfectly simple, and, at the same time, more free from meanness and vulgarity than this picture of the poor man and his solitary lamb? "But the poor man had nothing save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter."

The book of Job has attracted the attention of so many writers of almost every description, and its most striking beauties have so frequently been pointed out, that it would probably be irksome to the reader were we to dwell long upon it. Only two or three passages shall be noticed, which can never be too often repeated. The whole of Job's description of himself, during the days of his prosperity, is exceedingly beautiful, but particularly where he says, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was

* A curious instance is mentioned of the power of these expressions, aided by an energetic manner of pronouncing them. A man belonging to one of the Jewish Synagogues had spoken ill of the public reader of the Congregation. The reader had heard nothing of this; but on the day when he was reading one of the sections of the law containing the above mentioned denunciations, the person who had spoken ill of him was so alarmed by the dreadful menaces which he heard uttered with a loud and commanding voice, and which he fancied were directed by the reader against himself, that he cried out, in the presence of all the congregation, and declared that he intended no harm by what he had said.

ready to perish came upon me : and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me : my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor ; and the cause which I knew not I searched out." And again ; " My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again ; and my speech dropped upon them. And they waited for me as for the rain ; and they opened their mouth wide, as for the latter rain."

The well known description of the war-horse shall be cited for the sake of setting before the reader an alteration in our English version, proposed by able critics, and which the original can bear without the least violence. If, instead of the translation, "*Canst thou make him afraid as a grasshopper ?*" the following be substituted, *Canst thou make him bound as a locust ?* the whole description will run thus : " Hast thou given the horse strength ? hast thou clothed his neck with thunder ? Canst thou make him bound as a locust ? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength : he goeth on to meet the armed men. He mocketh at fear, and is not affrighted ; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage ; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ! and he smelleth the battle afar off, the thunder of the captains, and the shouting."

The writer of these remarks has heard it asserted by a person not so much versed in biblical learning as in some other parts of literature, that the poetical effusions of the royal Psalmist of Israel are but mean compositions. If it were necessary to call in human testimony in answer to the above assertion, we might remark, that several great poets, of different nations, have not disdained to introduce into their performances numerous passages from the Psalms of David, and that the sacred odes of the lyric poet Rousseau, confessedly among the most sublime compositions in the French language, are merely paraphrases of some of those psalms ; but let those noble strains,

though in the humble garb of a literal version, be heard to assert their own excellence. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein: for he hath founded it upon the seas, and established it upon the floods,*" &c. The whole psalm maintains the same grandeur, but our limits do not permit it to be quoted at full length. As a contrast to the above, though not less beautiful and poetical, may be noticed the psalm which begins thus: "The Lord is my shepherd, I shall not want."†

A volume might be filled (as volumes have been filled) with passages from the Bible of extraordinary beauty, together with the remarks which they naturally suggest. We shall end our quotations with the following beautiful allegory, from the 80th psalm, which alludes to the dealings of God with his people. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."

This essay has already gone beyond the bounds within which it was intended to be confined, so that many passages equal, if not superior, in beauty to those we have adduced, must be passed by without notice.

The writer of these remarks is sensible how very imperfect they are, whether considered as illustrations or as investigations; but he confesses that his object was not to instruct the ignorant, or to dazzle the learned; but merely to afford some moments of holy amusement to those who love religious reading, and to convince those who are puffed up with human wisdom, (if this paper should fall into the hands of any such) that religion and holiness are not incompatible with sublimity and beauty.

M.

* Psalm xxiv.

† Psalm xxiii.

*HISTORY of the INTRIGUES and PRACTICES of the PURITANS
against the CHURCH of ENGLAND.*

[Continued from p. 21.]

ON the death of Grindal the Queen was at no loss for a successor. She had already resolved upon placing Dr. John Whitgift in the vacant chair, a divine whose principles, abilities, and resolution were already well known, by his controversy with the Puritans, and his zealous conduct as Bishop of Worcester. Immediately on his entering upon this high station, and at the Queen's own desire, he began to enforce uniformity, and to restore discipline. One of his first measures was the requiring the clergy to subscribe the three articles which were afterwards admitted into the canons of 1603, viz. the Queen's ecclesiastical supremacy, the unexceptionableness of the common prayer and forms of ordination, and the verity of the 39 articles.

This was a deep stroke at the root of Puritanism, and occasioned great concern among the friends of the party. The Archbishop began with the Clergy in his own diocese, and those who refused to subscribe were suspended. The same was done in the diocese of Norwich. Some of the suspended Ministers applied to the privy council, where they had several powerful friends. Application was accordingly made to the Archbishop to be less strict in his government, but he was resolved to press full conformity, conscious that the Church could not stand without it; for the want of regularity in the Church only served to strengthen the force of those who had openly separated from our communion.

About this time arose the sect of the Brownists, so called from one Robert Brown, a Minister of the Church of England, who was for some time strongly attached to the party of Cartwright; but being a man of extravagant passions, he determined to hammer out a new heresy of his own invention. His followers at first were few, but he soon increased their number, and gathered several congregations. He held that the Church of England was no true Church, that there was little or nothing of Christ's institution in the public ministrations, and that all good Christians were obliged to separate from those impure as-

semblies: that their next step was to join him and his disciples; because among them there was nothing but what was pure and unexceptionable, evidently inspired by the spirit of God, and refined from all alloy and profanation. To justify these congregations, Brown scattered his books in most parts of the kingdom; but the government was on the watch, and two of his followers were apprehended and executed for publishing seditious libels. Whatever may be thought of the necessity of strong measures, at that time, to keep down the spirit of innovation, it cannot be denied that the execution of these men was rather hard, especially as the author of the libels was not brought to trial. The fact was, that Brown, being allied to the Lord treasurer, was screened, and afterwards made his submission, upon which he obtained a living in Northamptonshire. At last he died in Northampton gaol, to which he had been committed for an assault, in 1630.

The severity of the laws against non-conformity put the Puritans upon their guard, and made them act with great caution. Hitherto they had no distinct form either of discipline or worship for their congregations; but now Cartwright having devised a book of discipline, a general assembly of the party was held for putting it into execution. As they knew it was impossible to carry their project into effect if they made an open declaration of it, they contrived to manage the whole under the mask of conformity; and the better to disguise their scheme, they agreed to drop the exercise of *prophesying*, and set up lectures in the principal towns of each county. But, after all, there was one great difficulty remaining; and that was, the inconsistency of Cartwright's model with the established form of worship. As these could not possibly be compromised, recourse was had to the following evasion, which is the same now used in some modern conventicles. Their method was to hire a lay brother, (as Snape did a lame soldier of Berwick) or some ignorant curate, to read the Common Prayer; but as for themselves and their followers, they never came to Church till the Liturgy was over, and the psalm was singing before the sermon. Thus one of their Ministers, in a letter to Field, acquaints him, that "he stood clear of the Common Prayer, and preached every Lord's day in his congregation; that he managed with this liberty by the advice of the reverend brethren

who had lately made him one of the classis, which was held weekly in some place or other."

In such circumstances, it behoved the Archbishop and the other prelates to be strict in pressing conformity; and that more especially as the Puritans had many great men in their interest, who endeavoured as much as they could to promote their views for avaricious ends.

That profound statesman, Lord Burleigh, tried a curious experiment upon the dissenters, in order to bring about an accommodation between them and the conformists. The former having laid before them some objections to the Liturgy, he desired them to draw up another, and contrive the offices in such a way as should give general satisfaction to their brethren. On this the first class of the Presbyterians drew up a form according to that of Geneva: in this the second class made no less than six hundred alterations; but the third ejected it, and framed one of their own; and the fourth, censuring both, declared for a new one. Burleigh then told them, that since they could not agree among themselves, he could not countenance them any farther. Sir Francis Walsingham, who was more their friend, offered them, in the Queen's name, that if they would get rid of their other objections, and conform in other points, the three ceremonies to which they had the greatest aversion should be set aside; i. e. kneeling at the communion, wearing the surplice, and the cross in baptism. To these large concessions they replied in the language of Moses, *Ne ungulam esse relinquendam*, "they would not leave so much as a hoof behind." This impudent answer entirely lost them Walsingham's affection, as he saw clearly that nothing but a complete overthrow of the Church was what would content them.

It would take up a large volume to detail all the attempts which were made by the Puritans in this reign to accomplish their scheme, and to set up the Geneva discipline on the ruins of Episcopacy. Presbyteries were formed in every part of the kingdom; disaffected lecturers and tutors crept into the universities to corrupt the students; and preachers strolled about all over the country to prejudice the minds of the people against the Liturgy, conformable Ministers, and the Bishops. Several applications were made to parliament, and some bills were actually carried in the lower house, to undermine the foundations,

under the pretence of reformation ; but, by the providence of God, the vigilance of the good Archbishop, and the steadfastness of the Queen, all these schemes proved abortive.

In order to inflame the people against the Hierarchy, the Puritans had recourse to the press, and circulated, with indefatigable industry, the most audacious libels, under the name of Martin-Marprelate. These were drawn up by a club of Separatists, the principal of whom was John Penry, a hot-headed Welshman, who was afterwards apprehended and executed. To silence these clamours, and disable the railing, which was carried to the last degree of coarseness and passion, the Archbishop caused a grave and solid piece to be published, entitled, "An Admonition to the people of England against Marprelate." But it seems (says Collier) their obstinacy and assurance was such, that there was no reasoning them out of their rudeness. 'Twas thought, therefore, the best way to answer a *fool according to his folly*, and combat these pamphleteers at their own weapon. They were attacked in this manner by one Tom Nash, who had a genius for satire, a lively turn and spirit for the encounter ; by these advantages, together with that of the cause, he broke the enemy at two or three charges, and drove them out of the field.*

What reflects the greater disgrace upon the Puritans is, that when the kingdom was in the greatest danger, from the threatened Spanish invasion, they were busiest in dispersing their infamous books, to prejudice the minds of the people against the government.

It would be amusing to go into detail upon the whimsies of the discipline which was adopted by the Puritans. One instance shall suffice ; under the article of baptism the directions are these, "Let not women only offer children to baptism, but the father, if it may be conveniently, or some other in his name. Let persuasions be used that such names as do savour either of Paganism or Popery be not given to children at their baptism, but principally those whereof there are examples in the Scriptures." The Puritans were very strict in keeping close to this rule, as may be collected from the odd names they gave their children : such as, *The Lord is near, More Tryall, Reformation, Disci-*

pline, Joy again, Sufficient, From above, Free Gifts, More Fruit, Dust, &c. And here Snape was remarkably scrupulous; for this Minister refused to baptize one Hodkinson's child, because he would have it christened *Richard*; in consequence of which the father had his child baptized by a conforming Clergyman.*

Several of the Puritan Ministers were now committed to prison, among whom was the celebrated Cartwright; and that the government had some reason to proceed with severity will appear from the extravagant proceeding of three incendiaries, Coppinger, Arthington, and Hacket, who, about this time, set up for prophets. They were all of them wonderfully affected to the Puritan discipline, and kept up a correspondence with some of the leading Ministers of that persuasion, particularly Cartwright and Udall. These men, after acting their parts secretly, were resolved to make their public appearance in London. Accordingly, in the summer of 1591, Coppinger and Arthington came to Hacket's lodgings to anoint him with the Holy Ghost; but he told them that he had already been anointed in heaven; and then gave them his commands to proclaim him, "Go your ways both, (says he) and tell them in the city, that Christ Jesus is come with his fan in his hand, to judge the earth. And if any man ask you where he is, tell them he lies at Walker's house, by Broken Wharf; and if they will not believe it, let them come and kill me; for as truly as Christ Jesus is in heaven, so truly is he come to judge the world." The two heralds then went forth, the first pretending to be the prophet of *mercy*, and the other the prophet of *judgment*. Coppinger published his message below stairs, and then, both running into the streets, went on in the discharge of their commission, crying, *Repent, England, repent!* When they came towards the cross in Cheapside, the crowd increased to such a degree that they could go

* Bancroft's *Dangerous Positions*, B. iii. chap. 12. The Puritans of the next age did not fall short of the ingenuity of their ancestors, as may be seen from the names of a grand jury returned in the county of Sussex during the great rebellion. *Accepted Trevor*, of Horsham; *Redeemed Compton*, of Battle; *Faint Note Hewet*, of Heathfield; *Make Peace Heaton*, of Hare; *God-Reward Smart*, of Fivehurst; *Standfast on High Stringer*, of Crowhurst; *Earth Adams*, of Warbleton; *Called Lower*, of the same; *Kill Sin Pimple*, of Witham; *Return Spelman*, of Watling; *Be faithful Joyner*, of Britling; *Fly-debate Roberts*, of the same; *Fight the good Fight of Faith White*, of Emer; *More Fruit Flower*, of East Hadley; *Hope for Bending*, of the same; *Graceful Harding*, of Lewes; *Weep not Billing*, of the same; *Meek Brewer*, of Okeham.—Brome's *Travels over England*, p. 279.

no further. On this they mounted an empty cart, and harangued the people, proclaiming the virtues of Hacket, who, they said, represented Jesus Christ himself, by a communication of his glorified body, by his principal spirit, (as their cant goes) by the office of parting the good from the bad with his fan in his hand, and by establishing the reformation and the holy cause throughout Europe, of which he was lawful King. They also declared that the Queen had forfeited her crown, and ought to be deposed. At the end they charged some members of the privy council with treason, and prayed God to confound them.

Hacket and his colleagues were instantly apprehended, and, after being examined by the privy council, tried at the Old Bailey. The former was executed, Coppinger starved himself to death in prison, and Arthington, upon recantation and confession, was pardoned.

The Puritans endeavoured to clear themselves of the charge brought against them, that they were connected with these fanatics. It has not been made to appear, indeed, that they countenanced these mad proceedings; but it is certain that Hacket and his associates were Puritans, and had held intimate correspondence with ministers of that persuasion. It is also certain, that when these men, particularly Coppinger, pretended to an extraordinary commission from God to effect a reformation, those Ministers did not discourage them; on the contrary, Penry, who was afterwards executed for treasonable practices, wrote from Scotland to Arthington, acquainting him, that "reformation must shortly be erected in England, and that he took him for a *true prophet*." If they were *mad men*, as Neal says they were, it is evident that Puritanism made them mad.

On the day that Hacket was executed, one Stone, a Puritan Minister, took the oath to answer interrogatories, and was examined by a commissioner of the Star Chamber.

He gave a full account of the greater and lesser assemblies of the non-conformists, where they met, how often, and what persons assisted in them. He likewise answered several questions concerning the authority by which they met, who were moderators, what points were debated, and what censures exerted. This confession was highly resented by the party, who treated Stone as an apostate; but he defended his conduct very ably, in a letter which Fuller has preserved in his *Church History*.

The non-conformists, in consequence of these circumstances, were rather severely handled by the high commission, and many of their Ministers were sent to prison. But Cartwright, their leader, had considerable favour shown him by his old antagonist, Archbishop Whitgift, who gave him leave to settle at Warwick, where he was master of the hospital founded by the Earl of Leicester. Here he had the liberty of preaching, on condition that he should utter nothing, either from the pulpit or press, contrary to the constitution of the Church of England. The man was now become moderate, owing, probably, to the extravagant conduct of some of his party, who had gone beyond the boundaries which he prescribed.

Among their extravagancies, the Sabbatarian doctrine, which was broached about this time, and spread wonderfully among the Puritans, may be recorded as one of the most remarkable. It was first started by one Dr. Bound, who, in his book on the Sabbath, held, that though the day be changed, the Jewish rigour must be observed in keeping it.

In addition to this austere dogma, the Puritans distinguished themselves by preaching the horrible doctrine of reprobation; and, by cunningly representing themselves as the elect, they brought over numbers to their party, whose weak minds were impressed with the fatal notion that even a pious life, and conformity to the Church, was no security against the divine vengeance, without a sense of the operation of grace, and a union with the saints upon earth.

These controversies were much agitated towards the close of this reign; but the Puritans, though they had no arguments to maintain against the learned, were too successful in gaining proselytes among the common people. The Sabbatarian rigours were designed to prejudice men against the Church festivals; and the Calvinistic points of election and reprobation were well calculated to make them believe, that the Puritans only, who affected uncommon austerity of life, were the elect of God.

On the death of Queen Elizabeth, the hopes of the Puritans revived, because James the sixth of Scotland, her successor, was brought up under the Presbyterians in his own country. Nor were the expectations of the Papists less sanguine at this event, from the consideration of the King's regard to the me-

memory of his mother, who, in some respects, may be said to have fallen a victim to her religion.

But the Puritans proceeded to greater lengths than the Papists; for, as if they were sure that their practices were agreeable to the new monarch, they began to lay aside the surplice and the ceremonies, to make innovations in the public worship, and to use extempore prayers. A check, however, was soon put to their zeal, by a proclamation forbidding all innovation either in doctrine or discipline.

Their next step was to petition the King for a due and godly reformation, in which they complained of the cross in baptism, the surplice, the absolution, ring in marriage, length of the Church service, festivals, bowing at the name of Jesus, and many other particulars. This address was affectingly called the *Millenary Petition*, though it fell short of a thousand by some hundreds. The University of Oxford published an effectual answer to this petition: and the University of Cambridge passed a decree, that whoever opposed the doctrine or discipline of the Church of England, either by word or writing, should be suspended from his degrees.

The King, however, was willing to hear what objections the Puritans had to urge against the Church; and for this purpose he ordered that a conference should be held between them and the Episcopal party, in his presence, at Hampton Court palace. It is certain that Archbishop Whitgift, about this time, had some apprehensions for the safety of the Church, from the countenance of the King to the Puritans in his progress out of Scotland, and from the powerful influence of the Presbyterians who accompanied his Majesty to England. Several writers, particularly Neal, and the author of the Confessional, have represented this famed conference as a mere farce and state trick on the part of the King and the Bishops. But the contrary of this is apparent from the proceedings. The Archbishop, as we have just remarked, was ignorant, at this time, of his Majesty's real sentiments on Church matters, and extremely fearful of the power which the friends of the Puritans might have on his mind; the Bishops themselves, in the conference, were actuated by similar apprehensions: the King, for his part, though he showed considerable abilities as a theologian and logician, yet evinced equal ignorance of the constitution of the Church of

England; nor did he express any remarkable favour to the Episcopal party. It is true, when he found the objections of the Puritans so few, and their arguments so weak, his determination on the opposite side was strong, and rather vehement. Yet some things were conceded to them; among which may be mentioned these, that there should be a new translation of the Bible; that some alterations should be made in the Book of Common Prayer; and that the sacrament of baptism should only be celebrated by persons in holy orders, it being before usual, on some urgent occasions, for any Christian man or woman to baptize. This conference lasted three days, and, when it ended, which was January 18, 1604, the four non-conformist Ministers expressed their satisfaction, and promised obedience to the Bishops.

But the great body of the Puritans were not quite so tractable: their old animosity remained, and their splenetic dispositions were not to be softened with any thing short of a thorough reformation on their own plan. They were greatly dissatisfied with the conduct of their delegates at the conference, though, with their accustomed regard to truth and consistency, they gave out that their party had gained a complete victory in the debates, even by the confession of the King himself; and that the concessions which had been made were so many steps to a farther reformation. To refute these calumnies, his Majesty shortly after issued a proclamation, in which he declared, "that the success of the conference was such as happens to many other things which give great expectation before they are closely examined; that he found strong remonstrances, supported with such slender proofs, that both himself and his council perceived there was no ground for any change in those things which were most loudly clamoured against; that the Book of Common Prayer, and the doctrine of the established Church, were both unexceptionable. And as to the rites and ceremonies, they had the practice of the Primitive Church to plead in their defence. Lastly, this proclamation requires and enjoins all men, as well ecclesiastical as temporal, to conform to the Book of Common Prayer, as being the only public form of serving God established and allowed in this realm." A few weeks after this conference, died that great and good prelate, Archbishop Whitgift, whose last words show what lay nearest

to his heart, *pro ecclesia Dei* ! When the King heard of his sickness, he visited him at Lambeth, and told him " he would pray to God for his life ; and if he could obtain it, he should think it one of the greatest temporal blessings that could be given him in this kingdom."* As Neal, and other writers of that description, have persecuted the memory of this Archbishop, it may not be amiss to give his character as drawn by Arthur Wilson, who was an enemy both to monarchy and Episcopacy. He calls him " a holy, grave, and pious man ;" and he further informs us, " that this good man expired the nine and twentieth of February, in David's fullness of days, leaving a name like a sweet perfume behind him."†

He was succeeded by Dr. Richard Bancroft, Bishop of London, who had greatly distinguished himself, in the preceding reign, by his writings against the Puritans. This prelate was of an intrepid spirit, and resolved to perfect the work begun by his predecessor, the reduction of the Church to a complete uniformity. To this end he strictly enjoined the observance of the festivals, the use of the surplice and other canonical habits, and an exact attention to the rubrics. Some clergymen who had formally subscribed the articles in a loose reserved sense, were now called upon to sign their conformity in more plain and unequivocal terms. In consequence of this, about forty-five ministers lost their livings, among whom was Dr. John Burgess, a learned divine, who was beneficed in the diocese of Lincoln: but shortly afterwards he conformed to the Church, and became a strenuous writer against the dissenters. Many of the non-conformists went over to the Low Countries: these were chiefly Brownists, who had a bitter hatred to the established Church, as may be seen from the following articles, extracted from their *Apology*, addressed to the King, and printed in 1604:

" The present hierarchy retained and used in England, of archbishops, primates, lord bishops, metropolitans, suffragans, deans, prebendaries, canons, petti-canons, archdeacons, chancellors, commissaries, priests, deacons or half priests, parsons, vicars, curates, hireling roving preachers, church-wardens, parish-clerks ; also their doctors, and other officers of these spiritual courts, (as they call them,) together with the

* Strype's Life of Whitgift, p. 578.

† Life of King James, p. 8.

whole rabble of the prelates, and their servitours, from and under them, set over these cathedral and parishional assemblies in this confusion, are strange and antichristian ministry and offices, and are not that ministry above-named, instituted in Christ's Testaments, or placed in his Church." "Therefore, all that will be saved are bound up by God's commandment with speed to come forth of this *antichristian* estate, leaving the suppression of it to the magistrate unto whom it belongeth. And all such as have received or exercised any of these false offices, or any pretended functions or ministry in or to this false and antichristian constitution, are willingly in God's fear to give over and leave those unlawful offices, and no longer to minister, in this manner, to these assemblies, to this estate. Neither may any, of what sort or condition soever, give any part of their goods, lands, money, or money-worth to the maintenance of this false ministry and worship upon any commandment or colour whatsoever."

According to these principles, the Episcopal clergy were not only to be persecuted and starved, but all who continued in communion with the established Church were related to Antichrist, and in a state of damnation. These sectaries afterwards obtained the name of *Independents*, and, during the great rebellion, effectually pulled their elder brethren of the Presbytery from the seat of power.

On leaving England they formed a congregation at Amsterdam, of which Johnson, Ainsworth, Smith and Robinson, were the leaders; but being men of hot tempers, and enthusiastic imaginations, they soon fell out among themselves about discipline. Johnson excommunicated his own father and brother, on which account the congregation divided, half siding with Johnson, and the other part going off with Ainsworth. These leaders excommunicated each other, and the disputes became so violent that all Amsterdam was in confusion. "There arose also a warm dispute between Ainsworth and Broughton, (both confessedly very learned men,) whether the colour of Aaron's linen ephod were *blue*, or a *sea-water green*; which knotty and important question not only troubled all the *dyers* in Amsterdam, but drew the sectaries into sides and factions, which made good sport to all the world except themselves. By reason of these divisions and sub-divisions, they at last fell

into so many factions, that one of them, in the end, became a *Church of himself*, and having none to join in opinion with him, he *baptized himself*, and thereby got the name of a *Se-Baptist*, which never any sectary or heretic had got before.”*

On the death of Archbishop Bancroft, in 1610, several of the Bishops held a consultation about commending to the King a fit person to succeed him. Their united judgment was in favour of that incomparably learned and pious prelate Dr. Lancelot Andrews, then Bishop of Ely, and afterwards of Winchester. Had he been placed in the vacant seat, doubtless the Church would have reached that pitch of glory and stability which was the unremitted aim of the two preceding primates. But unfortunately the Earl of Dunbar had such influence upon the King, as to succeed in procuring that high and important station for Dr. George Abbot, Bishop of London, who was well known to be a Calvinist in sentiment, and remarkably favourable to the Puritans. He had so great an aversion to Popery, that he studied how to trace the visible Church of Christ from the Apostolic age† in such a way as to exclude the Church of Rome entirely from it. This was not only an uncharitable course, but it was dangerous, as it gave the Presbyterian party an advantage, by stamping validity upon their ordinations, and breaking that Apostolical succession, which is the very essence of Episcopacy. From this time it is certain the rigid doctrines of Calvin became very popular in England; and four English divines were sent over by the King to the Synod held at Dort, to determine the five points which divided the Calvinists and the Arminians. The advocates of Predestination carried things with a high hand, in consequence of the countenance which had been given to the Dutch Synod by the King of England.

The interference, on the part of James, was wretched policy, or foolish vanity; for it gave the Puritans great advantages, and served to sanction, in some degree, their peculiar mode of preaching, which usually was upon the divine decrees. To such a height did they carry this practice, that the King himself became alarmed, and issued several directions to the clergy, restraining them from touching on the deep points of predesti-

* Heylyn's Hist. Presbyterians, p. 375.

† In a book which he published with this title, “Treatise of Perpetual Visibility, and Succession of the True Church of Christ.” 4to. 1624.

nation, election, reprobation, and of the universality, efficacy, resistibility, or irresistibility of God's grace.

But these restrictions proved of little avail in checking the spirit of fanaticism. The lectures were generally deeply tinctured with Calvinism, and that to a pitch of gloominess and austerity far exceeding the doctrines of its founder.

On the other hand, the more learned and dignified clergy were of moderate sentiments, and instead of amusing their hearers with mystical dogmas, inculcated upon them the necessity of a rational faith and a good life. These divines were treated by the Predestinarians as heretics, who had apostatized from the pure doctrines of the reformation, and who wanted to introduce Popery through the back door of Arminianism.

In this posture stood the Church at the death of King James, in 1625.

(To be continued.)

For the Churchman's Magazine.

A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of Holy Scripture.

(Continued from p. 120.)

SIMILAR to the class of texts the last mentioned, is another class of them, which speak of God's imparting or withholding the benefits of the Gospel, according to the preparation or the disqualification of mind, of the persons in contemplation. But there may be a propriety in premising in this place, concerning what is to be said of a preparation of the mind, that it would be unfairly interpreted, as if presumed to be the result of human ability. On the contrary, it is here believed, that divine grace goes before, in such a previous discipline, and assists in it. But that the receiving of the truth depends in some degree on the predisposing habits of the mind, is evident in various passages of Scripture. Why also is the seed of the word, agreeably to what is affirmed in Matthew xiii. 8, the more likely to be productive, from the circumstance of its having been sown "in an honest and good heart?" And why is the

doing of good or of evil spoken of in St. John iii. 20, 21, as being preparatory to the coming to the light, or the contrary? Also in Mark xii. 34, we read of a certain young man—"Jesus loved him and said unto him, Thou art not far from the kingdom of God." And in Acts xvii. 11, the Jews of Berea are commended above those of Thessalonica, in that the former "received the word with all readiness of mind." These passages are cited merely to prove, that when our blessed Saviour opened his commission of the Gospel to the Jews, their reception or rejection of the gracious present depended partly on the states of mind which had been cherished by them, under a lower measure of the communication of divine truth.*

But to proceed to the class of texts in contemplation: St. Matthew says [xi. 25.] "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." That the words, "wise and prudent" are here used in a sense implying censure, and the word "babes" in a sense of approbation, is not denied by any. Under the one therefore there must be conveyed the sense of a mental preparation for the receiving of the truths of the Gospel; and under the other, disability and hindrance in a similar point of view. What has this to do, with the subjection of some to an

* Professor Witsius, speaking of the passage here cited of the young man in the Gospel, says—"It has been found, that they who in appearance were, in the best manner disposed for regeneration were yet at the greatest distance from it, as the instance of that young man very plainly shows. In what direct contrariety are the comment of our Lord and that of the professor! The former says, "Thou art not far from the kingdom of God:" But the latter says, of the same person, that, however apparently disposed, he was "at the greatest distance from it." It is true, as the professor remarks of the same person, "he parted with our Lord sorrowful." That he parted finally, is more than we can affirm: And if he did, it only proves, that his riches and the prospect of persecution had greater effect on one hand, than his favourable disposition on the other. In regard to the kingdom of heaven, as in regard to any place or state on earth, a man may be near and yet never enter; while this does not prove, that propinquity is not in itself a favourable circumstance. But the professor cites what is said in Matt. xxi. 31, 32, that "the publicans and the harlots go into the kingdom of God," before certain others. But who were these others? They were "the chief priests and elders of the people; whose characters are drawn in very dark colours; and who had sinned against clearer light, than they with whom they are so ignominiously compared. Doubtless, the former were not the persons, of whom there is said—"he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

It is worthy of remark, that Witsius, when professedly attacking the sentiment here sustained, rests his cause on the passage the last commented on; and on Isa. lxi. 1; which will be commented on in the next note.

unavoidable necessity of sinning, and of others to an irresistible call of grace? It would seem, that no two subjects can be less connected. And yet it has been common with Calvinistic writers, in every particular in which their system exacts of them the acknowledgment of what seems in opposition to the clearest dictates of our rational nature, to bow in submission and to say—"Even so, Father, for so it seemed good in thy sight." Many indeed are the instances, in which the ways of God are unsearchable; because we cannot look forward to their ends. And great occasion have we, on such occasions, to acquiesce and to adore; under the conviction, concerning what is good in the sight of God, that it would be good in ours also, could we see it in the whole extent of its relations. But when the very end of a dispensation is so stated, as to contradict our best founded apprehensions of the moral attributes of God; the doctrine cannot come within the meaning of the holy ejaculation quoted.

Under the present denomination we may bring that in Acts xiii. 48; in which it is said—"as many as were ordained to eternal life believed." It would have been more to the purpose for which this text has been so often quoted, if the original word, instead of being from "*ταστω*;" had been from "*τιθημι*," or from "*προοριζω*," both of which are translated "ordained" in other places. But that the first mentioned word has a greater latitude of signification, appears from the use made of it in 1 Cor. xvi. 15, where we read—"they have addicted themselves [*εταξαν εαυτους*] to the ministry of the saints." In like manner, when it is said Acts xx. 13—"for so had he appointed [*γαρην διατεταγμενος*]" more strictly—"so was he disposed"—if, as in the passage under consideration, we were to translate it "so was he ordained;" it would represent the Apostle as guided by the will of others, in measures in which the passage evidently intended to represent him as governed by the dictates of his own mind. If the same sense be applied to the place in question; the sentiment will imply a preparation of heart, disposing certain persons to believe: Which we ought the rather to suppose to be the matter intended, as the expression describes a contrariety of character to that found in the verse but one before, in which the Apostle had said to those Jews who rejected the Gospel—"It was necessary that the

word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles." Here were a class of people indisposed to eternal life, who thrust it from them: On the contrary, "as many as were disposed to eternal life, believed."

A similar passage is brought from 1 Pet. ii. 8—"whereunto also (that is destruction) they were appointed." And there would have been no impropriety in translating it "ordained:" For a word is used [ετιθησαν] acknowledged above to bear that meaning. But the question is—who are the persons spoken of and to what are they ordained? The context describes them as "disobedient:" and being disobedient, it was ordained, that the preaching of a crucified Saviour should be "a stone of stumbling and rock of offence" to them. The character of the party is laid down, before the mention of the appointed destruction, which was the effect of it*

* Although this text has been stated as not applying to the matter at issue; yet it is conceived, that the words admit of a material emendation, from the Syriac version, which is "ω προσκοπτεισι, τω λογω απειθεντες, εις ο και ετιθησαν." [Of this the present writer presumes to propose the following translation—"At which [stone] they stumble, who are disobedient to the word; to which [word] they also were set [or placed or appointed]. If an objection should be founded on the neuter gender of the pronoun "ο;" the answer is, that such precision is not always observed; and particularly that there is a similar change of gender, in 1 Thess. iii. 3.

Whether the translation above given be or be not altogether correct; the professor of it entertains entire confidence in it, so far as relates to the connecting of "appointment" with "the word," and not with "disobedience:" and in this he is sustained by the following authorities.

Erasmus paraphrases the place thus—"And they stumble, whosoever be offended at the worde of the Gospel, and believe it not; seeing Moses' lawe made them readie before-hande, to the ende that they should believe the Gospel, as soon as the thing was truly performed in dede, that the lawe signified in shadowe." Archbishop Cranmer's Bible, published in 1541, translates—"Whereat they be offended, which stumble at the worde, and believe not that, whereon they were set." Dr. Luther, according to a rendering from the German, delivered to the writer of this by a respectable Lutheran Clergyman, translates—"Who stumble at the word, and believe not thereon, on which they were placed." Archbishop Newcome, translates—"Even to those who stumble at the word, disbelieving that to which they were appointed." And Mr. Charles Thomson, in the version with which he has lately favoured the public, translates—"They disbelieving the word, stumble at the thing for which they were laid."

In Griesbach's text of the New Testament, the sentiment here given is sustained, by his connecting of "τω λογω" not with "προσκοπτεισι," but with "απειθεντες."

In the sentiment here considered as offensive, the reading kept in view is the vulgate; of which, however, it is an hard construction. The vulgate is—"Iis qui offendunt verbo, nec credunt in quod et positi sunt." The being appointed to the word seems a more natural sense, than the being appointed to unbelief.

Perhaps one of the greatest liberties to be found in biblical translation, is that taken with this text, by the learned professor Theodore Beza. In his note on

Similar to the last mentioned passage, is another in the epistle of St. Jude v. 4—"who were before of old ordained to this condemnation." But the ground of the ordaining—if this be thought the matter spoken of—is declared in their being ungodly "men, turning the grace of God into lasciviousness, and deny-

the place, he professes to adopt the Syriac, as the better [sinceriorem] version: and accordingly, in his translation, he properly uses the expression—"non parendo Sermoni." This would have thrown forward "the word," to a connection with appointment. But to prevent such a connection, he thrusts in the word "immoregeri." There can be no room either for "non parendo," or for "immoregeri," except as the rendering of "*απειθευτες*." How then can there be room for both of those Latin terms? Here is redundancy, and for what purpose, is evident. But this is not all. He changes the perfect tense of the vulgate "positi sunt" into the pluperfect—"positi fuerant." This is not warranted by the Greek; but the use is obvious. The perfect tense might still have admitted the idea, that the unbelieving as well as the believing Jews were set to the word; agreeably to the prophecy quoted in the verse before the text: whereas the other tense favours the idea, of a retrospect to an eternal determination of the divine mind. Doubtless, the exchange of "positi" for the stronger word "constituti" was with the same view.

What makes the preceding statement the more worthy of notice, is a probability, that Beza may have introduced the change, which seems to have taken place in his time, in the translating of the verse in question. The present writer has consulted an edition of Geneva edited in 1554, which translates—"Qui offendunt verbo, in quo et positi sunt:" also a Swiss edition of 1544, which translates—"Qui impingunt in Sermonem, neque credunt in id, ad quod, et instituti fuerunt." Archbishop Newcome quotes Strype, saying, that the English version of Geneva was formed too faithfully on the model of Beza: And this is probably the channel, through which the substitution came of the present translation, for that of Cranmer's Bible; an hypothesis, which agrees with the position, of there having been a great change in the sentiments of the English clergy, at a period intervening between the dates of these two translations.

Even Calvin, so little earlier than Beza, does not seem to have considered this text as to his purpose: For he is silent on it, in his institutions; although, understood Calvinistically, it goes to the extent of his doctrine of reprobation.

After committing to the press the preceding part of this note, there came accidentally under the notice of the writer of it, a work which confirmed him in the suspicion before entertained, that Theodore Beza was the person, with whom the drawing of reprobation from this text originated. The work here alluded to, is a *System of Theology* by Dr. John Gerhard, a Lutheran divine, who was professor in the University of Jena, in the 16th century, and is honourably spoken of by Dr. Mosheim. Dr. Gerhard [tom. ii. p. 36. edit. 1657] notices the innovation here remarked on; ascribes it to Beza; and adds, that the perversion [perversio] being very agreeable to some, they were not afraid [non veriti fuerint] to insert it into the very text of Latin Bibles, published in Francfort, in the year 1591. Gerhard's work appears from his dedication of it to the Elector of Saxony, to have been first edited in 1610: At which time, it seemed to him an extraordinary instance of effrontery, to have introduced into Latin Bibles, what restricted the sense to a sense which is now pleaded for by Calvinists, as the true construction of the common English version.

Further, the same author quotes some work of Calvin, in which, commenting on Acts xiii. 46, he illustrates the sentiment of it by the passage now in question; which he considers as expressing, that the Jews were placed in circumstances favourable to their reception of the Gospel. This is stronger than what is stated above, concerning his not including of the place among the texts, by which his system is supported in the institutions. The prominence of the place in the reprobatory scheme, and concern for the integrity of the sacred text, must be the apology for the length of this note.

ing the only Lord God and our Lord Jesus Christ." It cannot however be reasonably contended; that there is here meant ordaining, in any usual meaning of the word. It is "*προγεγραμμένοι*," that is "before written;" and in its connection may properly be translated "of whom it was before written." It must mean, either that the end of such ungodly men might be seen foretold in prophecy; or that their destruction might be traced, either by themselves or by others, in the ends of former ungodly men on record. Nothing can be further from the sense of the passage, than that their being ungodly was part of the ordainment. The last of the two interpretations, is that given by Dr. Doddridge: whose note on the place, considering his general system, is an evidence of his candour. It is as follows: "Which interpretation I prefer to any other, as it tends to clear God of that heavy imputation, which it must bring upon his moral attributes, to suppose that he appoints men to sin against him, and then condemns them for doing what they could not but do; and what they were, independent on their own freedom of choice, fated to. A doctrine so pregnant with gloomy, and, as I should fear, with fatal consequences, that I think it a part of the duty I owe to the word of God, to rescue it from the imputation of containing such a tenet.*

In Philipp. iv. 3. and in sundry places of the Revelation of St. John, we read of "the book of life," in which the names of the saints are "written." Much stress has been laid on this expression. But besides the hazard run, when we rely on mere metaphor in proof of doctrine; the abuse of that in question is sufficiently guarded against, in that place of the Revelations where it is threatened [ch. xxii. 19.] "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Therefore, this was no book of eternal and immutable decree.

In addition to the classes of texts hitherto noticed, it may be

* Cranmer's Bible translates—"Of which it was written aforetime, unto such judgment." Luther's Bible, rendered into English, translates—"Of whom, in former times, has been written to such punishments." Archbishop Newcome has it—"Who were before, of old, set forth for this condemnation." And Mr. Charles Thomson has it—"Who have been of old written of, and for this very crime."

Of this text it may be remarked, as of 1 Peter ii. 8. that Calvin did not apply it to his doctrine of reprobation: the way for this was perhaps not yet prepared by mistranslation.

proper to bring into view a few, which come not strictly under them.

Considerable use has been made of a passage in the Acts of the Apostles [ch. ii. v. 47.] "And the Lord added to the church daily such as should be saved." The stress is evidently here laid on the words "should be;" as if the event followed from some previous discriminating determination. But this is not exacted by the sense of the original "συνζωογονεῖς," which might be well translated "were saved;" or who had accepted of the salvation offered to them. The meaning is, that of those there were daily additions to the visible communion of Christians.

Exodus xxxiii. 19. "I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy" has been continually brought up on the present subject: not that, to all appearance, it would have been thought to express more than temporal promise, if it had not been quoted by St. Paul in his Epistle to the Romans; and there thought to have a reference to everlasting happiness. The passage has been already noticed in the first department of the present work: But as this was merely because of its relation to the argument of St. Paul, there may be a propriety in noticing it here, also. The word "חַנּוּן" translated "I will be gracious" means strictly "I will seize or take possession;" and although thought to be applicable to benignity, according to the general idea of that attribute, may be held fully satisfied in this place, by the circumstance that Israel was "the Lord's inheritance." The word "רַחֵם" translated "I will have mercy" bears the sense of having compassion; between which and the other there is some diversity. The substantive is used in Gen. xliii. 13—"God Almighty give you mercy before the man;" and in other places, in which it cannot be supposed to express the pardon of sin: Although this is the sense to which modern use has very much applied the word; and hence the facility with which, as it stands in Exodus and in the Epistle to the Romans, there is drawn from it a meaning apparently not in contemplation in either place.

Much also has been built on Deut. xxix. 4. "The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Now nothing could have been more foreign to the design of Moses, in a discourse which is a mixture of exhortation and reproof, than to have told the Israelites, that

their past blindness or disobedience had been owing to a withholding of the grace of God. The more natural sense, therefore, is that the root of the deficiency was in themselves. But in truth, the text, without the least violence, may be made to bear a sense the very reverse of that in the translation. The sense alluded to arises from making the words an interrogation, as in 2 Kings v. 26—"Went not my heart with thee?" &c. Other places might be mentioned, for which there can be given no other reason, than that applicable here also—and indeed a reason quite sufficient—its being the most agreeable to the sense.

But perhaps there never was a passage in itself beautiful and affecting, but divested of these properties by misapplication, more conspicuously than is that in Isaiah lxv. 1. when taken from its proper subject, the call of the Gentiles into the church; and applied to a predestination to life of individual persons. The prophet, carried by vision to the time of the event involved in the former subject, and contemplating the event as present to him, says, in the name of the great Being under whose inspiration he was speaking—"I am sought of them that asked not for me, I am found of them that sought me not. I said Behold, behold me, to a nation that was not called by my name." And then, mournfully contrasting the splendid event with the foreseen apostacy of the Israelites, he adds—"I have spread out my hands all the day, unto a rebellious people:" going on to describe their own prevalent idolatry and other wickedness. St. Paul, in the beginning of the 10th ch. to the Romans, closely applies the prophecy as here interpreted, to the people of whom it is designed: But Calvinists apply the antecedent part of it to the predestinating decree of God; which accomplishes its end, without any seeking of the persons on whom it lights. But the words are the vehicle of the same sentiment and relate to the same event, as where there is said in another place [Matt. iv. 16.] "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."*

The theory here opposed, continually applying personally

* Isaiah lxv. 1, is one of the two passages, mentioned in a preceding note, as the most relied on by Professor Witsius, in opposition to the opinion of there being certain states of mind, which are a better preparation than others, for the receiving of Gospel grace.

what was meant collectively, does not disdain to lay stress on what is said in Matt. xv. 12—"Every plant which my heavenly Father hath not planted shall be rooted up." The Greek word "*φυτεία*" signifies not so properly a single plant, as a collection of plants; that is, a garden or plantation. The accusation had been made by our Saviour just before, concerning the Pharisees, that they "taught for doctrines the commandments of men." Then, on being told that they were offended at his saying, he uttered the denunciation now in question. It means, that the assumed authority of this hypocritical sect would fall under the divinely instituted authority of the spiritual kingdom of the speaker.

The text last noticed is urged by Professor Witsius; who also supposes something to his purpose in Luke x. 20—"In this rejoice not, that the devils are subject unto you; but rather rejoice, that your names are written in heaven." But if it be affirmed of the seventy disciples, to whom the language is addressed after the fulfilment of their mission, that there were evidence of their names being written in heaven; it does not appear how any inference can be adduced, in favour of the theory to which it is applied. No doubt, as Witsius remarks, there is reference to a register: But why it should be understood as having an allusion to the genealogical register noticed in Ezra, does not so distinctly appear, as this learned man presumes. A register, however, is in contemplation; such as a general may keep of his army, or a pastor of his flock. In neither of these, does the subject either discard all dependence on the will of the person whose name is entered, or preclude all possibility of its being erased, in consequence of his default. There is always hazard run, in building doctrine on metaphor: But when this is attempted, there should be a consistency.

So many texts of Scripture having been commented on; there seems a call to say something further, in evidence of a sentiment expressed in the beginning—that of there being, even on the ground of the Calvinistic explication, no more than a constructive or implied sense. A few instances of this shall be given, in texts of different descriptions. Even if our Saviour, when he spoke of "gathering his elect from the four winds," meant the term "elect" in the sense put on it in the Calvinistic scheme; still it will be acknowledged, that the object of the

blessed Speaker was not to establish the point, that there is such a description of persons ; but to announce a future judgment. So, when he thanked his heavenly Father, for hiding the things of the Gospel from people of a certain character and revealing them to those of another ; if it were allowed, contrary to apparent propriety, that the opposite characters became what they were, by the operation of an eternal decree ; this would not hinder, but that the matters spoken of were the different dispensations towards them. In like manner, when St. Paul, writing to the Philippians, salutes certain persons " whose names are in the book of life ;" his purpose must have been, to declare his opinion of their christian character : But that this was connected with a predestination, in any sense that can be annexed to the word,—supposing this to have been the case—was a circumstance attached to the commendation given. Be it here acknowledged, that there may often be clearly gathered truths, attached to other subjects ; and growing, as it were, out of them. The matter contended for, is merely that there are no leading truths of Scripture, which are not taught more expressly ; and as being principally within the contemplation of the writers.

If these things are so ; on how slight a foundation, or rather how without any foundation, has there been erected a superstructure of systematic doctrine ! To take notice, in the first place, of the controversy which gave occasion to the present discussion : There has been presumed to have been taught in Scripture a doctrine of predestination, relative to the future condition of individuals. The matter contested between the opposite parties has been, whether the decree were founded on pre-science of good and ill. And what were the consequences in the confiscation of property, and in the banishment of persons, besides all the wrath and the malice excited, with their deplorable effects in a variety of ways, are too well known to those who have looked into the history of the dispute. But before this, there had been another, which had agitated the country wherein the subjects were the most discussed : And to all appearance, it was only the rise of the second controversy, which united the two parties of the other against a common enemy. The first controversy here alluded to had been between the Supralapsarians and the Sublapsarians ; the former of whom thought, that God determined to create mankind, for the express

purpose of illustrating his mercy in the salvation of some and his justice in the damnation of others. But the latter represent the same great Being, contemplating the creation and the fall together; and founding his decrees on his designs in respect to both those descriptions of persons, although without respect to good and evil to be done by them respectively. These are not yet the only airy castles of predestinarian controversy. For it has been thought of moment to inquire and to take opposite sides on the question, whether God, in the framing of the decree, contemplated man created and fallen, or only to be created and made liable to fall. As if this were not enough, it has been debated, whether our blessed Saviour were to be considered as the object of the decree, or the mean of carrying it into effect: some conceiving that they do him more honour, by supposing that he is the final object of such an operation of the divine mind; than if man were the object, and the divine nature were united with the human on his account. It would be endless to mention the subordinate controversies, which have arisen on the various branches of the more general controversy. But let it be asked—Does it not follow from such speculations, running so far a-head of any guidance found in scripture, that they are evidence of a frailty of the human heart, which calls for subjection to christian humility and a just knowledge of ourselves. If it were only “weaving the spider’s web,” it would at the best be pastime: But it is to “hatch the cockatrice eggs,” from which there springs the viper of persecution. Instead therefore of giving loose to the imagination, in inquiries such as those alluded to; it must surely be better to lift up the heart in prayer, to be kept contented under that property of the condition of mankind, which will not suffer them to “know” but “in part.”

It may be asked, however, on the supposition of the abandoning of all scripture ground relatively to the subject—Is this to be a field of inquiry forbidden to the human intellect; qualified, as we find it, to explore the wonders of earth and heaven?

To this let it be answered, in the first place, that in inquiries relative either to spirit or to matter, we cannot reasonably proceed to determination, without first having data, on which to ground it. It was allowable in Des-Cartes to contemplate the system of the universe, in order to discover the laws which

guide its motions : But he did not act philosophically, when he delivered the unproved doctrine of his vortices. In like manner, the metaphysician may look back to and adore the eternal wisdom and goodness, which brought this fair creation into being : But let him beware of fabricating a system, intended to have an operation on faith and practice ; unless, indeed, some metaphysical Newton should arise, who, by discovering and demonstrating principles unthought of hitherto, shall carry irresistible conviction. This, however, is here apprehended to be forbidden by the nature of the subject.

It is another reasonable rule resulting, that if a man will speculate and form a system without demonstrable principles to support it, although perhaps with principles which may appear demonstrable to himself ; he should at least take care, that his system be not such as leads to conclusions, directly contrary to the clearest dictates of the understandings of mankind ; and especially in what relates to the adorable perfections of the Godhead. There are some truths, which, fairly presented to the mind, are perceived by the most simple of its operations. There are other truths, or what seem such, each of which, to be attained to, requires a chain of thought. In proportion to the number of links in the chain, we ought to be aware, that error may have happened. But if the result be the contradicting of important truths of the description before stated, it ought in reason, as is here conceived, to be rejected. The application of these remarks to the present subject is obvious. We are told in Scripture, (Rom. i. 20) that " the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made : " And although only " his eternal power and godhead " are instanced, yet the sentiment may be extended to his attributes generally. But when we speak of the goodness of God and of his justice, we cannot but conceive of these properties as the same in kind, however infinitely higher the sense in which they are applied, with what we find in men. And we certainly cannot err, in conceiving of them as thus the same in kind ; when the great Lord of heaven and earth has not disdained, in the revelation which he has given us of his will, to invite us to judge of his dealings towards us, by the same rules of equity, which apply to our dealings with one another.

But further—and this is another matter to be exacted—if men will speculate and systematise, either disregarding the consequences seen to follow, or persuading themselves that they are not fairly drawn; let them at all events beware of obtruding their opinions as revealed truth, obligatory on others. The writer of this is far from being of the opinion, that the Church of God has no right to oppose the salutary truths of Scripture, to any pernicious errors which contradict them; as if she were destined to be, like Noah's Ark, the receptacle of the unclean beasts and birds of heresies, in all their variety of shapes. The right, here presumed to belong to the Church, may be abused; and has been so, in a very great degree: But to deny it, is to divest her of an attribute, which is essential to every social body, whether civil or religious. Let those, however, who are called to the management of her concerns, take care how they press their own opinions, to be admitted as the decisions of holy writ. It is an awful threat [Rev. ii. 18.] "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." It is not here affirmed, that the words apply strictly to the subject: For the obtruding of dogmas extraneous to the written word is not of the same grade of assumed power, as would be the incorporating of them with the word itself. We have reason, indeed, of devout acknowledgment in the circumstance, that the end designed in the interdicting of the adding to or the detracting from the Bible, in the passage to which there has been here a reference, has been accomplished by the good providence of God; in his having maintained it in such integrity, that all parties agree in appealing to it as the standard, however they may differ in the interpretation of it. But if to demand to human opinions the same authority as to holy writ be not actually a corruption of it, does it not partake of the same spirit, and does not the criminality of the one extend in a measure to the other? This would seem to be the case; and the consequent responsibility ought to put us on our guard.

As to the effect which the subject should have on people generally; it is, that the Scriptures being in their hands, with an authenticity acknowledged by all litigant parties to be incontrovertible, they should reject all dogmas not there found; and also be assured, that none will be found, which are contrary to

the perfections of God, as stamped on the whole face of nature. Doubtless, in the applying of the latter principle, there is need of caution. In attending to the economy of grace, there may be observed some particulars, the reasons of which are not immediately apparent. It is the same in the economy of nature; the wisdom of which is not in every instance obvious, on a transient attention. Both in nature and in grace, we may misjudge, from not having the divine dispensations before us, in all their relations. Here is room for the suspension of opinion; and for the submission of human reason, to the dictates of the divine. But when there are promulgated doctrines, which strike directly at the divine attributes; and that in a universality of sense, leaving no room for their being placed in a different point of view, by circumstances now unknown; we cannot be unsafe, in imitating the saying of St. Paul—"Let God be true and every man a liar:" that is, as applicable to the present point,—let all the attributes of the divine nature be sustained; whatever may be the consequences to the theories of fallible and frail men.

In the beginning of this discussion, there was held out the expectation of such an explanation of the texts usually applied, as is thought to overthrow the Calvinistic interpretation, without establishing the Arminian. With a reference to that intimation, it may be proper again to remark the two senses, in which predestination has been understood. One sense—and it is that here maintained—is, as constituting future believers the members of a certain body—a peculium—a Church, which was to be established in the world by the Omnipotence; and sustained in it by the Providence of God. Even in regard to this favoured communion, it has been shown, as is here hoped, that predestination, as affirmed in Scripture, looks no farther back than to the beginning of the dispensations connected with the event. And even for this retrospect, there has been shown a powerful reason in the necessity of contradicting a prejudice; which treated the coming in of the Gentiles, otherwise than under the wing of Judaism, as a novel device, for which there was no ground in antecedent promise.

The other sense of predestination is, as making out from eternity some to everlasting happiness and others to everlasting misery. But it has been endeavoured to be shown, that of this,

either as founded on prescience or as independent on it, the Scriptures are silent.

If so, the subject rests on reason and our natural sense of propriety: And on this ground, what can be more offensive, than the sustaining of the sovereignty of God in such a manner, as is contrary to every idea which we should otherwise entertain of his benevolence and his justice? Here then it may be expected of the author, to indulge himself in highly wrought invectives, against the Calvinistic scheme; accusing it of describing God as the tyrant of the universe; with many other things to the same effect. But the author forbears; well knowing, that none are more shocked than many religious Calvinists, at the apparent consequences of their doctrine; which consequences they accordingly deny; at the same time that they are sensible of the difficulty attending their system, in this respect; but from which they think they cannot disengage it, without giving room for other consequences, held by them, to be still more injurious to the Godhead. There is here so much respect for sensibility of this sort, that there shall be avoided all reasoning, *a priori*, from the benevolence and the justice of God; any further than the advocates of the opposite theory will consent to go along. And there is even hope entertained of showing in what is now to be remarked, that the opposite parties of Calvinists and Arminians are not so remote from one another, on the present point of an appeal to reason, as to a transient observer might appear.

There has been already referred to, the decision of the Calvinists, that God cannot condemn an innocent creature to everlasting torments. And we find, in Professor Turretine's *System of Divinity*, under his 9th head, ch. 18, that Thesis maintained against certain schoolmen, who held the contrary. Conformably with this, Professor Witsius affirms [b. i. ch. iv. sec. 14] that "it is unbecoming the goodness, nay (says he) I would almost dare to add the justice of God, to adjudge an innocent creature to hell torments." But then, it was held by both these divines, that all mankind are guilty and deserving of punishment, by the imputation of Adam's sin, and by their inheriting from him of a depraved nature. And before Turretine and Witsius, it had been said by Calvin, [b. ii. ch. i. sec. 8] that, for the reasons stated, "even infants carry with them their dam-

nation from their mother's womb." There seems then a consent between the Calvinists and the Arminians, in the position, that reason may so far raise her voice ; as to interdict an evident interference of doctrine with what we know of the attributes of God. Accordingly, the difference between the parties is reduced to the question, whether the subjecting of a creature to the necessity of sinning, by the very circumstances under which he is brought into existence, come within the sphere of the position in which they are thus agreed? If then the Arminian should pronounce of the case the last supposed, that it is no less essentially unjust, than that other on which the Calvinists decide positively that it is so and therefore cannot be, let the point of difference be duly marked; and let it not be charged as criminal, the comparing of what is proclaimed to be divine truth, with what we gather concerning the nature of God, from reflecting on the operations of our own minds and from his works.

But as the point now contemplated is a fruitful source of what logicians call "the argumentum ad modestiam," brought forward for the silencing of debate; there may be propriety in attending to what the above two learned men have said, in proof of the position already quoted, as maintained by them.

Professor Turretine argues, in the first place, that, in an innocent creature, there cannot be the consciousness of crime and of the just judgment of God; which, says he, constitutes the punishment. It would seem, that this judicious remark must apply much further than intended; that is, to a creature not conscious of any act, but such as it has been impelled to by over-ruling destiny. What ground can there be here for the condemnation of conscience, or for the looking back on the lost opportunities of life, as what might have been applied for the working out of salvation? That some men, believing the Calvinistic doctrine, live and die in sin; is what no one will deny. In all probability, a proportion of these have experienced the sensibilities excited by accusing consciences. If so, it must surely be owing to lurking doubts of the correctness of their theory. But if the truth of it should be confirmed to them in that future state of being, in which we are warranted to expect to have an enlarged view of the divine dispensations; condemnation, whatever may be the nature of the punishment conse-

quent on it in other respects, cannot, it would seem, produce the reproaches of a convicted conscience. A contrary opinion would suppose that venerable monitor determined to possess properties hereafter, quite different from any found attached to it in the present life.

But there has not yet been given the extent of Turretine's reasoning from the divine attributes, against that extravagant opinion of certain schoolmen. He affirms (*ibid*) that "from such a dispensation no glory can arise, but rather the ignominy of a tyrannical dominion." The anti-calvinist says precisely the same, against the idea of God's calling into existence, for the illustrating of his glory in damnation. The question then between them is, not of the lawfulness of applying the maxims of reason to the ways of heaven, but of the propriety of the respective application.

The Professor also arms himself with that passage in the 25th Psalm, ver. 10—"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." On the contrary side it will be said, that the abstract part of the proposition must have a general operation; although in this place specially applied. Another text of Scripture is brought up, that in Heb. x. 6—"He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." It will be answered, that this truth presumes the possibility of the use and of the abuse of moral freedom. There is yet another text—Psalm xviii. 26—"With the pure thou wilt show thyself pure:" And this the writer presumes essential to the justice of God. If so, it must be on a principle, which extends further than would have been allowed.

The reasoning of Professor Witsius is also worthy of notice. He is answering Twiss, whom he calls a great divine; and who, he says, had many followers. In order to show the unreasonableness of the opinion entertained by this divine, Witsius argues thus: "Is it becoming the most holy and thrice excellent God, to say to his holy creature—Look upon me as thy chief good; but know I neither am, nor shall be such to thee. Long after me, but on condition thou never obtain thy desire. Hunger and thirst after me; but only to be for ever disappointed and never satisfied. Seek me above all things; but seek me in vain, never to be found. He does not know God, who ima-

gines that such things are worthy of him." The anti-Calvinists may step in here ; and by no material change of sentiment and language, may represent the impropriety of supposing the Creator thus addressing the unhappy victim of his discriminating decree—" I command thee to seek me above all things, but have predetermined to withhold from thee that grace, without which thou canst not seek and find : And I have commanded thee to repent, to believe and to obey ; but all in contrariety to a necessity, impelling thee to the opposite of the things required." When the two cases and the corresponding addresses are considered, there seems no such difference between them, as should prevent our saying, in words like those of Witsius—" He does not possess, in this particular point, a just knowledge of God, who imagines that such things are worthy of him."

Let it then be remembered, how freely such writers can pronounce, concerning what the moral attributes of God require, when the argument does not invade their theory. For in such a case, there is no likening of it to the " thing formed saying to him that formed it why hast thou made me thus ?" And there is allowed no weight to the demand that might be made on them by their opponents—" Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour ?" And yet it is difficult to perceive, how they could evade such an argument, otherwise than by the interpretation given of the passage in the former part of this work, as affecting the condition of man, not in eternity, but in time. Much indeed may justly be said, of the caution and the reverence with which we should reason concerning the ways of God to man ; and of the danger of error from our imperfect views of them. Yet even on this awful subject, there are some things which we may affirm, and other things which we may deny, without presumption.

It is indeed surprising, that any should forbid all appeal to our rational faculties, relatively to the connection of the moral government of God with his adorable attributes ; when he has himself so often appealed to the same subject, in his word. For instance, when in allusion to the equity of his commands, he expostulates [Micah vi. 3.] " O my people, what have I done unto thee ; and wherein have I wearied thee ? Testify against me :"

And when he allowed Abraham to reason with him in regard to Sodom [Gen. xviii. 25.] "That be far from thee to slay the righteous with the wicked; shall not the Judge of all the earth do right?" And when he addresses the house of Israel thus [Ezek. xviii. 29.] "Are not my ways equal, are not your ways unequal?" Under these and the like high authorities, although there will always be occasion, where we cannot discern the ends of the moral government of God, to remember, that "clouds and darkness are round about him;" yet we may answer to all theories, contradicting the primary truths gathered by sober reason from the contemplation of his works, that "Righteousness and judgment are the habitation of his seat."

(*To be continued.*)

The Creed in a Devotional Form.

[From Bishop Kenn's Exposition of the Church Catechism.]

(Continued from page 134.)

He ascended into Heaven.

I Believe, O victorious Love, that thou, after thy conquest over death and hell, didst ascend in triumph to heaven,^a that thou mightest prepare *mansions* for us,^b and from thence, as Conqueror, bestow the gifts of thy conquest on us;^c and, above all, the gift of thy holy Spirit;^d that thou mightest enter into the holy of holies, as our great High Priest,^e to present to thy Father the sweet-smelling sacrifice of his crucified Son, the sole propitiation for sinners; and therefore, all love, all glory, be to the.

Glory be to thee, O Jesu, who didst leave the world, and ascend to heaven about the thirty-third year of thy age, to teach us, in the prime of our years, to despise this world, when we are best able to enjoy it, and to reserve our full vigour for heaven, and for thy love.

^a Luke xxiv. 51. ^b John xiv. 2. ^c Eph. iv. 8.
^d John xvi. 7. ^e Heb. vi. 19, 20. x. 20, 21.

O thou, whom my soul loveth, since thou hast left the world, what was there ever in it worthy of our love! O let all my affections ascend after thee, and never return to the earth more; for *whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.*^f

And sitteth at the right Hand of God, the Father Almighty.

I believe, O triumphant Love, that thou now sittest in full and peaceful possession of bliss,^g and at the right hand of God; that thy human nature is exalted to the most honourable place in heaven, where thou sittest on thy throne of glory, adored by angels,^h and interceding for sinners;ⁱ and therefore all love, all glory be to thee.

Glory be to thee, O Love enthroned! Thy resurrection, ascension and session, are all signal instances of thy love, and earnest of our future felicity, the entire purchase of thy love: All our hopes of heaven, our resurrection, ascension and glorification, depend on, and are derived from thine, and are all the trophies of thy love to us; and therefore I will ever praise and love thee.

From thence he shall come to judge the quick and the dead.

I believe, O glorified Love, that from thy throne, at God's right hand, where thou now sittest, thou wilt come again^j to judge the world, attended with thy holy angels:^k All glory be to thee.

I believe, O thou adorable Judge, that all mankind shall be summoned before thy awful tribunal. All the *dead*, who shall be waked out of their graves, when the angel shall blow the last trump,^l and all that are then *quick*, and alive, shall then appear before thee: All glory be to thee.

I believe, Lord, that I, and all the world, shall give a strict account of all our thoughts, and words, and actions; that the books will be then opened; that out of

^f Psalm lxxiii. 25. ^g 1 Pet. iii. 22. ^h Rev. v. 8, 9, 12. ⁱ Rom. viii. 34.
^j Acts i. 11. Phil. iii. 20. ^k 2 Thess. i. 7. ^l 1 Cor. xv. 52.

those dreadful registers we shall be judged;^m that *satan* and our own consciences will be our accusers. O let the last trump be ever sounding in my ears, that I may ever be mindful of my great account;ⁿ and that I may neither speak, nor do, nor think any thing that may wound my own conscience, or provoke thy anger, or make me tremble at the awful day.

I know, O thou adorable Judge, that love only shall then endure that terrible test, that love only shall be acquitted, that love only shall be eternally blest; and therefore I will ever praise and love thee.

Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all judgment.*^o

How can they that love thee, O Jesu, ever despond, though their love in this life is always imperfect, when at last they shall have love for their judge, love that hath felt and will compassionate all their infirmities: And therefore all love, all glory be to thee.

I believe in the Holy Ghost.

I believe in thee, O thou Spirit of God, the third person in the most adorable Trinity; I believe, O blessed Spirit, that thou art the Lord,^p that thou art God,^q eternal,^r and omniscient,^s a person distinct from both the Father and the Son, eternally proceeding from both,^t and equally sent by both,^u and joint author with both of our salvation; and therefore all love, all glory be to thee.

I believe, O blessed Spirit, that thou art holy, essentially holy,^v in respect of thy own divine nature; and being essentially holy, art infinitely amiable; and therefore all love, all glory be to thee.

I believe, O blessed Spirit, that thou art personally holy, that thou art the author of all internal holiness, and of all internal and sanctifying grace;^w that thou art the principle of all spiritual life in us;^x and therefore all love, all glory be to thee.

^m Rom. xiv. 10. ⁿ Matt. xii. 36. ^o Rev. xx. 12. ^p Eccles. xii. 13, 14.

^q John v. 22. ^r 2 Cor. iii. 17, 18. ^s John iv. 24. ^t Acts v. 3.

^u Heb. ix. 14. ^v 1 Cor. ii. 10. ^w Mat. x. 20. ^x Rom. viii. 9.

^y John xiv. 26. xvi. 7. ^z 1 Peter i. 15. ^{aa} Gal. v. 22. ^{ab} John iii. 5.

Glory be to thee, O Love incarnate, for sending the Spirit in thy stead, and for promising it to our prayers: All love, all glory be to thee.

Glory be to thee, O Spirit of Love, for *shedding the love of God abroad in our hearts*,^z for filling all that love thee with exuberance of joy and consolation: All love, all glory be to thee.

O thou blessed Spirit the Comforter, purify my soul, and infuse thy love into it, and consecrate it to be thy temple,^a and fix thy throne immoveably there, and set all my affections on fire, that my heart may be a continual sacrifice of love offered up to thee, and the flame may be ever aspiring towards thee.

The Holy Catholic Church.

I believe, O blessed and adorable Mediator, that the Church is a society of persons, founded by thy love to sinners,^b united into one body, of which thou art the head,^c initiated by baptism,^d nourished by the eucharist, governed by pastors commissioned by thee, and endowed with the power of the keys,^e professing the doctrine taught by thee,^f and delivered to the saints,^g and devoted to praise and to love thee.

I believe, O holy Jesus, that thy Church is holy, like thee its author; holy, by the original design of its institution;^h holy, by baptismal dedication; holy, in all its administrations, which tend to produce holiness;ⁱ and though there will be always a mixture of good and bad in it in this world,^j yet it has always many real saints in it; and therefore all love, all glory be to thee.

I believe, Lord, this Church to be Catholic or universal, made up of the collection of all particular churches; I believe it to be Catholic in respect to time, comprehending all ages to the world's end, to which it is to endure;^k Catholic in respect of all places, out of

y Luke xi. 13. z Rom. v. 5. a 1 Cor. vi. 19. b Mat. xvi. 18. Eph. v. 25.
c Col. i. 18. d Matt. xxviii. 19. e Matt. xxvi. 26.
f Mat. xviii. 18. John xx. 22, 23. g Acts ii. 41, 42. h Jude iii. i 2 Tim. i. 9.
j 2 Tim. ii. 19. k Matt. xiii. 24. m Matt. xvi. 18. xxviii. 20.

which believers are to be gathered ;ⁿ Catholic in respect of all saving faith, of which this Creed contains the substance, which shall in it always be taught ;^o Catholic in respect of all graces, which shall in it be practised ; and Catholic in respect of that Catholic war it is to wage against all its ghostly enemies for which it is called militant. O preserve me always a true member of thy Catholic Church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of the particular Church of *England*, whose faith, and government, and worship, are holy, and Catholic, and Apostolic, and free from the extremes of irreverence or superstition ; and which I firmly believe to be a sound part of thy Church universal, and which teaches me charity to those who dissent from me ; and therefore all love, all glory be to thee.

O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of thy love, thou hast mercifully indulged me in her communion, that I may with primitive affections and fervour praise and love thee.

The Communion of Saints.

I believe, O King of saints, that among the saints on earth, whether real, or in outward profession only, there ought to be a mutual Catholic participation of all good things,^p which is the immediate effect of Catholic love. Thou, O God of love, restore it to thy Church.

I believe, O thou God of love, that all the saints on earth, by profession, ought to communicate one with another in evangelical worship, and the same holy sacraments, in the same divine and apostolical faith,^q in all offices of corporeal^r and spiritual charity,^s in reciprocal delight in each other's salvation, and in tender sympathy

ⁿ Matt. xxviii. 19.

^o John xvi. 13.

^p 1 John i. 7.

^q Acts ii. 42, 46.

^r Gal. vi. 10.

^s Rom. xii. 9, &c.

1 Thes. v. 14.

Heb. x. 25.

as members of one and the same body.^t O God of peace, restore in thy good time this Catholic communion, that with one heart, and one mouth, we may all praise and love thee.

O my God, amidst the deplorable divisions of thy Church, O let me never widen its breaches, but give me Catholic charity to all that are baptized in thy name, and Catholic communion with all Christians in desire. O deliver me from the sins and errors, from the schisms and heresies of the age. O give me grace to pray daily for the peace of thy Church,^u and earnestly to seek it, and to excite all I can to praise and to love thee.

I believe, O most holy Jesu, that thy saints here below have communion with thy saints above,^v they praying for us in heaven, we here on earth celebrating their memorials, rejoicing at their bliss, giving thee thanks for their labours of love, and imitating their examples; for which all love, all glory be to thee.

I believe, O gracious Redeemer, that thy saints here on earth have communion with the holy angels above; that they are *ministering spirits,*^w sent forth to minister for them who shall be heirs of salvation, and watch over us;^x and we give thanks to thee for their protection, and emulate their incessant praises, and ready obedience; for which all love, all glory be to thee.

I believe, O my Lord, and my God, that the saints in this life have communion with the three Persons of the most adorable Trinity,^y in the same most benign influences of love, in which all three conspire; for which all love, all glory be to thee, O Father, Son, and Holy Ghost, world without end.

Glory be to thee, O Goodness infinitely diffusive, for all the graces and blessings in which the saints communicate, for breathing thy love into thy mystical body, as the very soul that informs it, that all that believe in thee may love one another, and all join in loving thee.

^t 1 Cor. xii. 13, 26.

^u Psalm cxxii. 6.

^v Heb. xii. 22.

^w Heb. i. 14.

^x Psalm xxxiv. 7.

^y 1 John i. 3. Phil. ii. 1.

The Forgiveness of Sins.

I believe, O my God, that none can forgive sins but thou alone,^z and that in thy Church forgiveness is always to be had; and for so inestimable a blessing all love, all glory be to thee.

I believe, O thou lover of souls, that without true repentance we cannot hope for pardon;^a that our repentance is, at the best, imperfect; that it is out of thy mere mercy, O heavenly Father,^b and for the merits and passion of thy crucified Son,^c that thou dost accept our imperfect repentance, and art pleased to forgive us; and therefore all love, all glory be to thee.

Glory be to thee, O most adorable Trinity, for thy infinite love in our forgiveness;^d glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying: I miserable sinner, who sigh, and pant, and languish for thy forgiveness, and to be at peace with thee,^e praise, and adore, and love that most sweet, and liberal, and tender, and amiable mercy, that delights in forgiving sinners.

The Resurrection of the Body.

I believe, O victorious Jesu, that by the virtue of thy resurrection all the dead shall rise,^f bad as well as good: All love, all glory be to thee, by whom *death is swallowed up in victory.*^g

I believe, O Almighty Jesu, that by thy power all shall rise with the same bodies they had on earth;^h that thou wilt re-collect their scattered dust into the same form again; that our souls shall be re-united to our bodies; that we shall be judged both in body and soul, for the sins committed by both; that the bodies of the wicked shall be fitted for torment, and the bodies of the saints changed in quality, and made glorified bodies,ⁱ immortal and incorruptible, fitted for heaven, and eternally

^z Mark. ii. 7.^a 1 John i. 9.^b Titus iii. 4, 5.^c 1 Peter i. 18.^d Romans v. 8, 10.^e Romans v. 1.^f 1 Cor. xv. 20. John v. 28, 29.^g 1 Cor. xv. 54.^h John xix. 26.ⁱ 1 Cor. xv. 35. Phil. iii. 21.

to love and enjoy thee; for which glorious vouchsafement I will always praise and love thee.

And the Life everlasting.

I believe, O great Judge of heaven and earth, that after all the quick and dead have appeared before thy judgment-seat, then the most just and unrepellable sentence shall pass, and be executed to all eternity, joyful only to those that love thee; and therefore all love, all glory be to thee.

I believe, O righteous Jesu, that the wicked shall be set on thy *left hand*, and be damned to hell, to be tormented with everlasting and inconceivable anguish and despair, by the devil and his angels,^j and their own conscience, both in soul and body, in the lake of fire and brimstone,^k from which there never can be any redemption; O just reward of those that do not love thee!

O merciful Jesu! how desirous art thou, that we shall be happy in loving thee, when thou hast created hell on purpose to deter us from hating thee, and heaven to compel us to love thee! And therefore all love, all glory be to thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the beatific vision and love of thyself in heaven,^l with a happiness of body and soul, which shall be in all respects most perfect, eternal, and unchangeable;^m that they shall never sorrow nor sin more;ⁿ which is all the free gift of thy infinite love,^o O heavenly Father, and the purchase of thy blood, O God incarnate; for which I will ever, to the utmost of my power, adore and love thee.

O boundless Love, when shall I love thee in heaven, without either coldness or interruption, which, alas! too often seize me here below?

When, O my God, O when shall I have the transporting vision of thy most amiable goodness, that I may unalterably love thee, that I may never more offend thee?

^j Matt. xxv. 41.

^m 1 Peter i. 4.

^k Rev. xiv. 10, 11.

ⁿ Rev. xvi. 4.

^l 1 John iii. 2. 1 Cor. xiii. 12.

^o Matt. xxv. 34.

O thou whom my soul loveth, I would not desire heaven but because thou art there; for thou makest heaven wherever thou art.

I would not, O Jesu! desire life everlasting, but that I may there everlastingly love thee.

O inexhaustible Love! do thou eternally breathe love into me, that my love to thee may be eternally increasing, and tending towards infinity, since a love less than infinite is not worthy of thee.

Amen.

O thou great Author and Finisher of our faith, do thou daily increase my faith, and heighten my love: O grant, that in holy ardours of love, to Love crucified, my love may at last ascend to the region of love, that I may have nothing to do, to all eternity, but to praise and to love thee. *Amen.* O infinite Love, *amen, amen.*

For the Churchman's Magazine.

A View of the Evidences of the Divinity of Christ, in several Sermons. By the Rev. CHRISTOPHER E. GADSDEN, A. M. Deacon in the Protestant Episcopal Church, and Minister of St. John's Parish, Berkley, South-Carolina.

Jesus Christ; he is Lord of all.—Acts x. 36.

TWO discourses, founded on these words, have been occupied in proving that our Saviour is not a mere man nor an angel.* As the Scriptures have been explored for the purpose of showing you that Christ was not what some have supposed, so it is proposed to show you that he is, as literally asserted by the text, *God*. This fact may be inferred from the propositions already substantiated. Independent of Scriptural information, we know of no other intelligent creatures than men. But both reason and observation, as has been shown, compel us to consider our Lord as superior to man. The existence of another

* These discourses were published in the last volume of this Magazine.

order of intelligent creatures, *Angels*, is declared in the Scriptures; but from the same, which is here our only source of information, we learn that Christ is not an angel. He, therefore, does not belong to any class of creatures known to us. Hence it is a natural conclusion, that he is not a created being, but the Creator. This, however, at best is but a negative argument. We proceed therefore to offer positive evidence of our Lord's divinity, derived from direct assertions of the Old and New Testament, and from circumstances with which that store-house of sacred truth makes us acquainted. The importance of the subject will not permit us to be brief; it is hoped a corresponding interest on your part, my hearers, will prevent us from appearing tedious. We observe then, 1st, that in the most indisputable predictions referring to Christ in the Old Testament, he is declared to be God. "His name (saith Isaiah) shall be called the mighty God." "His name (is) Immanuel (Isaiah vii. 14) which by interpretation is literally, God with us, or, to adopt an English idiom, God incarnate—Make straight in the desert a high way for our God." (Isaiah xl. 3.) "Say unto the cities of Judah, Behold *your God*—Behold the *Lord God* will come." (ix. 10.) Jeremiah says, (xxiii. 6) "This is the name whereby he shall be called *the Lord*, (or as the Hebrew has it) Jehovah our righteousness. Thy Redeemer, *the God* of the whole earth shall he be called. Hosea represents God declaring, "I will have mercy upon the house of Judah, and will save them by the *Lord their God*." (i. 7.) "The *Lord* whom ye seek (says Malachi iii. 1) shall suddenly come to his temple, even the *messenger* of his covenant." David, speaking of Christ, says, "Thy throne, *O God*, is for ever and ever." "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. ii. 10.

The declarations of the New Testament on this subject are more numerous and more explicit. St. Luke says of John the Baptist, "Many of the children of Israel shall return to the Lord their God," i. e. to Christ, for he adds, "He shall go before him in the spirit and power of Elias." "The word" (saith the Evangelist John) "was God." "Christ (saith St. Paul, Rom. vii. 5) is over all God blessed for ever"—elsewhere (1 Cor. ii. 8) he calls him "the Lord of glory;" says "God was manifest in the flesh;" (1 Tim. iii. 16) and while he calls upon "every tongue

to confess that Christ is Lord," (Phil. ii. 11) he shows by his example that he regarded him in this illustrious light; since in no less than 10 out of the 14 Epistles, which are ascribed to this Apostle, our Saviour is either spoken of or addressed as Lord. The most correct construction of parallel passages in St. Paul and St. Peter's writings, makes them to say, "Our God and Saviour Jesus Christ." (2 Peter i. 18. and Titus ii. 13.) Peter calls him "our Lord," and in the text "Lord of all." (2 Peter iii. 18. and Acts x. 36.) St. Jude 4, 25. "Our Lord, and the only wise God our Saviour." St. John, "the true God, and the Lord God of the holy prophets." (1 John v. 20, and Rev. xxii. 16.) The circumstance of our Saviour's being called *God*, is denied by some to be an argument for his divinity; inasmuch as the Scriptures furnish instances both of angels and men being called gods. But those who urge this objection, must surely have overlooked the fact, that this appellation is very differently applied to Christ and to others. The simple appellation, *God*, conveys a different idea from what it does when accompanied with those strong epithets above recited. Until it can be shown that a mere creature has been called not only *God*, "but the mighty," "the only wise," "the true God," "God of the whole earth," "of the holy prophets," "Immanuel," i. e. God incarnate, or that terms of equally strong import with these, have been applied to mere creatures, the argument for Christ's divinity which is deduced from them, must be allowed to have weight. The objection, however, derives all its force from the fact, that our translators by one common expression, denote two different titles of the Supreme Being. One of these, which for distinction sake we may call his ordinary title, has on some occasions been communicated to creatures; but the other, his extraordinary one, to which an Evangelical word, *Jehovah*, answers, a name which his chosen people thought it impious even to pronounce, has in no instance been applied to a creature. Yet is this incommunicable title of divinity given to our Saviour by Jeremiah in a passage already quoted, wherein, as was observed, our English translation reads *Lord* instead of *Jehovah*, which is the true reading.

Besides being expressly called *God*, in the Scriptures, our Saviour is repeatedly styled the Son of God. This distinction was conferred on him by God the Father, in a manner pecu-

liarily impressive. Twice, at his baptism and his transfiguration, a voice was heard from the most excellent glory, saying, "This is my beloved Son." Is it surprising that such testimony should have drawn from Peter in the name of his fellow Apostles, that zealous and affectionate acknowledgment, "We believe and are sure that thou art the Son of the living God." (John vi. 69.) "I saw (saith John the Baptist, John i. 34) and bare record that this is the Son of God." It is true that angels are in the sacred writings called "Sons of God," and that even men have been dignified with this appellation. As God is Creator, so is he the Father of all beings: as an infinitely holy being, he may appropriately be called the Father of all good men and glorified spirits. But when he is said to be the Father of Christ, and Christ is called the "Son of God," something peculiar is intended. It will be important to our argument to note this peculiarity in several particulars. Christ is styled "the only begotten Son (in St. John i. 18) of God," evidently intimating him to be a Son of God in no common sense—a Son, not by creation or adoption, but by partaking of a similar nature. This idea is supported as by the language now quoted, so by various circumstances mentioned in the Scriptures, such as the miraculous conception of our Saviour—his being the only person whom God addresses as his Son, and the particular occasions on which this epithet is applied to him. Other beings have indeed been called sons of God by the inspired writers, but it is Christ alone whom the Almighty addresses as his Son, whom by a miracle *he* publishes to the world as sustaining this high character. Before his incarnation, God says to him, "Thou art my Son." (Psalm ii. 7.) To the peculiarity of this address the Apostle alludes, as an evidence of the divinity of our Lord, "Unto which of the angels said he at any time, Thou art my Son." (Heb. i. 3.) Thus plainly is Christ's Sonship distinguished from that of angels. It is no less so from that of men. Of Solomon, God is represented as declaring, "I will be his Father, and he shall be my Son;" that is, he would receive him into favour and *adopt* him as his Son. Of Christ he says at his baptism, "This is my beloved Son." Does not the same declaration, made on another occasion on the mount of transfiguration, when Moses and Elias, Peter, John and James were present, seem to imply more than the bare words would warrant?

In the *manner* in which this declaration is introduced, there is a peculiar force. It is as if God had said, these men, Moses, Elias, and the rest are my servants, distinguished servants, but Christ is more; "This is my Son, hear him." (Luke ix. 35.) In that common sense in which this title is applicable to any man, or to a good man, neither our Lord himself, his disciples, or his enemies could have considered it in the instances now to be mentioned. On the same occasion, on which the forerunner, that inflexibly just and holy man John the Baptist, declares himself to be the voice of one crying in the wilderness; he pronounces Christ to be the "Son of God." Is there nothing distinguishable in this phraseology? If the title "Son of God" be not here considered in a peculiar sense, it must have been applicable to John as well as Christ. It does not answer the end which John seems to have had in view, that is, of designating the character of him who was preferred before him. Do the inspired writers ordinarily speak so indefinitely? The same remark is applicable to the declaration of the eunuch prior to his being baptized by Philip. "I believe that Jesus Christ is the Son of God," (Acts viii. 37) and if possible still more so to that of St. Paul, (Heb. iii. 5, 6) "Moses verily was faithful in all his house as a servant, but Christ as a Son over his own house." Our Lord required the man whom he restored to sight to believe on the Son of God, (John ix. 35) and said to Peter, who had acknowledged him to be the Son of God, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 17.)

Can it be reasonably supposed that that which is here made a grand article of faith, and declared to be a mystery undiscoverable by mere reason, is a common truth which may be affirmed of another as well as of Christ? The enemies of our Lord considered this title in its literal sense; for we read, "They sought to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God;" and for declaring himself to be the Son of God he was condemned to die. The contemporaries of our Saviour, both friends and enemies, then understood by the appellation Son of God, as applied to him, what it literally means—as specifying the nature, not the office of our Lord—as characteristic of him individually, not of created intelligences in general,

or any eminent order of them. It follows therefore that all those texts of Scripture which declare Christ to be the Son of God, may be fairly adduced to substantiate his claim as a divine person.

To recite all those passages in which the titles of divinity are applied to our Saviour, would be unnecessarily to swell this discourse. It will be quite sufficient to mention some of those in which he himself expressly assumed these titles and permitted them to be applied to him by others. He says, "Ye call me Master and Lord, and ye say well, for so I am." "I am the Almighty." (Rev. i. 8.) When required on his oath to declare whether he was the Christ the Son of God, with a courage which truth alone could inspire, and a dignity peculiar to a great mind, he replied, "Thou hast said." (Matt. xxvi. 64.)

On three different occasions he was called to his face, "Son of God," by unclean spirits. His disciples were in the constant habit of attributing to him divine honours. Thomas calls him "My Lord and my God," and the other Apostles, though with less earnestness, repeatedly address him as Lord, Son of God, &c. I trust, my brethren, that you are now satisfied that the titles of the supreme God are in the sacred Scriptures frequently and pointedly applied to our Saviour, and that the argument for his divinity furnished by such application is a valid one. If we review the conduct of our Lord during his incarnation, we shall perceive characteristic marks, which announce his divinity, no less absolutely than those appellations which have been just noticed. Some of the miraculous powers exercised by our Lord have indeed been exercised by men and by angels; but as we have already shown, by a laboured contrast, there was a dissimilarity in the manner in which these powers were exhibited, evidencing a difference in the characters of the possessors of them. Christ's power was unlike and superior to that of men and of angels; it was similar and equal to that of God. The predictions and miracles of our Lord bear no mark of dependence. "Destroy this temple and in three days I will raise it up," is the invariable tenor of the former; "I will be thou clean," that of the latter. How different is this mode of Christ from that of a mere agent. Moses predicts like a servant; "A prophet (says he) shall the Lord your God raise up unto you." Christ like a Son, "I will send the comforter unto you." How

similar is this to that of his Father, "I will put enmity between thee and the woman." Is there indeed a single declaration of the Almighty's which exhibits more independent authority than that of Christ's. That there was something peculiar in the manner of Christ's performing miracles may be inferred from the fact that they were often regarded by his cotemporaries as evidences of his divinity. The same miracles had been performed by others, but their true source had not been mistaken; they were ascribed to the power of God, not to that of the instruments by whom they were exhibited. The Jews never judged Moses to be the Son of God, because he was endued with the power of working miracles. In themselves his miracles were as astonishing as those of our Saviour. It must have been the authoritative manner in which these last were performed, which excited so superior a degree of admiration, which led to the conclusion, that the author was not a servant of, but the great God himself—and which induced the Evangelist John (ii. 11) to declare, not that they manifested forth the glory of God, but of Christ. "This beginning of miracles (says he) did Jesus in Cana of Galilee, and manifested forth his glory," his own glory.

This could not with propriety, and certainly would not have been said if Christ had not been God. Had he been a creature, these supernatural effects would have been a manifestation not of his glory, for in this case he could be considered as nothing more than an instrument, but of the glory of their author the great Lord of heaven and earth.*

The instructions of Christ were delivered with the same independent authority with which his predictions were uttered, and his miracles performed. "A new commandment (says he) I give unto you." "All manner of sin and blasphemy *shall* be forgiven unto men, but the blasphemy against the Holy Ghost,

* In this place it may be proper to remark, that though in general it is rather the manner in which Christ performed a miracle, than the miracle itself which is peculiar, yet there is one which deserves to be distinguished from all the miracles that have ever been performed. I allude to Christ's walking on the sea, a miracle, which it is said can be done by God only. Job says of the Almighty, "He alone treadeth upon the waves of the sea." (ix. 8.) But Christ not only did this, but enabled Peter also to do it. The disciples of our Lord were peculiarly struck with astonishment at this stupendous miracle; they evidently considered it an intimation of his Deity, for as soon as he came into the ship, "they worshipped him, saying, Of a truth thou art the Son of God." Matt. xiv. 33.

shall not be forgiven, neither in this world, nor in that to come." (Matt. xii. 31.) "Take my yoke upon you"—"learn of me." Are these the commands of a creature inculcating his fellow creatures' obedience to their common Creator? Are they not rather the commands of the Creator, the Law-giver himself? Our Lord, with the same authority with which he promulgates the law, declares what will be the reward of obedience, and the penalty of non-obedience to it. The righteous are to be separated from the wicked by the *Son himself*. It is the Son who is to say to the one class, "Come ye blessed," and to the other, "Depart from me ye cursed." Well might the people be astonished at his sayings; not so much at the matter of his instructions, as the manner in which they were delivered. "He taught them (says the Evangelist) as one having authority," an independent authority; for being questioned as to its source, he refused to declare it, "Neither tell I you by what authority I do these things," (Matt. xxi. 27) clearly intimating that his power was underived. Had it been otherwise, no doubt he would have declared it. His silence, therefore, on this occasion, corroborates the fact, that our Lord was not a mere messenger of heaven, but that Almighty Being who in the person of the Father had promulgated the Ten Commandments, and who now in the person of the Son communicated to man the Gospel Revelation.

In that part of our Lord's conduct which bore the nearest resemblance to that of the messengers of heaven, you see then, my brethren, such a distinction as warrants the belief that he was God. In addition, however, to the supernatural powers which Christ possessed in common with creatures, it appears that he possessed some which not only were never given to a created being, but which reason and revelation justly regard as the incommunicable prerogatives of Deity. Of this nature is the forgiveness of sin. Sin is an offence against God; he alone therefore can release the guilty from the penalty of it. On this ground, the Scribes and Pharisees objected to our Lord's pardoning sinners—"Who is this that forgiveth sins?" "Who can forgive sins but God only?" was their invariable sarcasm. The proposition will be promptly conceded, that no one can forgive sins but God. Yet is our Lord not only declared to possess this power, but is known frequently to have exercised it. "The

Son of Man (saith he himself) hath power on earth to forgive sins." (Matt. ix. 6.) "In whom," i. e. Christ, (saith St. Paul) "we have redemption through his blood, even the forgiveness of sins." (Col. i. 14.) To the man sick of the palsy, Christ said, "Thy sins are forgiven thee." (Luke v. 20.) He addressed the woman who anointed his feet in similar terms, and turning to the by-standers, observes, "Her sins, which are many, are forgiven." (Luke vii. 47.) He pronounces the pardon of the penitent thief in this impressive manner, "To-day shalt thou be with me in paradise." (Luke xxiii. 43.) These facts will be justly appreciated by every unprejudiced mind.

The communication of supernatural powers to men, is another divine prerogative which our Saviour possessed. Our Lord declared to his disciples, "If ye have faith (i. e. in me), and say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." Again, "these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.) On the twelve he expressly bestows the power "of healing the sick, of cleansing lepers, of raising the dead, and of casting out devils." (Matt. x. 8.) The Apostles accordingly acknowledged that they had no supernatural power of themselves, that it was through the power of Christ that they effected miracles. "By the name of Jesus Christ of Nazareth (says Peter) doth this man (i. e. the man lately lame) stand here before you whole." (Acts iv. 10.) The same Apostle said to the man sick of the palsy, "Jesus Christ maketh thee whole." (Acts ix. 33.) St. Paul declares that the Lord gave him miraculous power: (2 Cor. xiii. 10) and we find he exercised it not as an inherent, but a derived power. To the evil spirit he said, "I command thee, in the name of Jesus Christ, to come out of her." (Acts xvi. 18.) It would be easy to multiply the evidence of our Lord's communicating to his disciples the power of working miracles, it however cannot be necessary. The fact cannot be disputed. If then the power of suspending the laws of nature be peculiar to their author, i. e. to God; if he alone can give this power to another, then that Christ, the

agents of whom the Apostles declared themselves to be, must be God.

A third incommunicable power of divinity exercised by our Lord, is that of baptizing with the Holy Ghost. Reason declares that a God alone is adequate to this effect, and revelation, to say the least, intimates as much. "There cometh one mightier than I after me, (saith John the Baptist). I indeed have baptized you with water; but *he* shall baptize you with the Holy Ghost." (Mark i. 8.) About the time of his ascension, Christ promised his Apostles "that they should be baptized with the Holy Ghost not many days hence." (Acts i. 5.) Accordingly, on the day of Pentecost, "they were all filled with the Holy Ghost." (Acts ii. 5.)

To confer eternal life is an exclusive prerogative of the Deity. But our Saviour says of himself, "I am the resurrection and the life." (John xi. 25.) "I give unto them (i. e. my sheep or people) eternal life." (John x. 28.) The Apostle John styles our Saviour, "that eternal life which was manifested unto us," i. e. the author or bestower of that immortality which is the destiny of Man. Deut. xxx. 20. "The Lord thy God he is thy life," says Moses. "It is God (saith St. Paul, Rom. iv. 17) who quickeneth the dead." Yet is it affirmed of Christ with scarce a variation of phraseology. "Christ is our life." (Col. iii. 4.) "The Son quickeneth whom he will." (John v. 21.) The conclusion from these premises is, that Christ is God.

It has been shown you, my brethren, that our Saviour is possessed of four distinct powers, the powers of forgiving sins, of communicating supernatural ability, of baptizing with the Holy Ghost, and of conferring endless life—which have never to our knowledge been possessed by any creature, which in the strictest sense appear to be peculiar to the Deity, which, it is a reasonable presumption, are the exclusive prerogatives of divinity—and which therefore warrant the belief that Jesus Christ is as asserted in the text, "Lord of all." This truth is susceptible of farther illustration; but this for the present must be deferred.

A Correspondent has favoured us with the following communication. The institution of which it gives an account, we believe, owes its origin, in a great degree, to the suggestions and the exertions which he employed before he left that portion of our Zion to which his labours have, with much zeal and success, been devoted. We rejoice in the organization of a society which augurs good to the Church in Carolina.

Extract of a letter from Charlesten, South-Carolina, dated June 27, 1810.

“OUR Protestant Episcopal Society for the advancement of Christianity has prospered beyond our utmost expectations. We adopted an Address and Constitution, a copy of which I send you, and printed 1000 copies for distribution through the city and state. We have already nearly two hundred members, and expect to have more. A subscription was opened in the Vestry-room of St. Michael's after morning service, on Sunday, and sixty names were entered on the lists. I have not seen so much spirit manifested in the members of our Church before. And from the information we have, the country parishes will cheerfully lend their aid. It may perhaps prove the means of reviving the attachment of the people to our Church. At any rate, we shall have about \$1500 per annum to apply to the objects of this institution.”

Address and Constitution of the Protestant Episcopal Society for the advancement of Christianity in South-Carolina.

Address to the Members of the Protestant Episcopal Church in South-Carolina.

In presenting to you the Constitution of a Society, formed for the promotion of religious knowledge, learning, and piety in this state, the Committee appointed to publish and distribute this Constitution find themselves unable to refrain from addressing you upon a subject, which, in every view of it, presents itself to them as worthy to interest the feelings and engage the favour of every lover of our excellent Church.

The “pure and undefiled religion” of the gospel is the most

valuable gift which the Almighty has bestowed upon the inhabitants of the earth. This religion Episcopalians enjoy in all its perfection; and they cannot be too thankful to its adorable author for the sound faith, the useful and happily combined orders of ministry,* and the rational, decent, holy forms of worship with which their Church is distinguished. But it is a very important part of that beneficence, which every man owes to his fellow-men, and a highly becoming expression of that gratitude, which every Christian owes peculiarly to his God, to extend, as far as he is able, the enjoyment of the religious advantages with which he himself is blessed. Actuated by this sentiment were the members of the venerable society,† to whose pious and benevolent exertions many of the Churches in this country owed their origin; and under whose patronage they advanced to maturity, and became parents of others; many of which are now flourishing, though some are fallen asleep. The same benevolent principle is, in our age, giving birth to many societies, which propose to themselves similar objects, however diversified their modes of operation. Amidst the convulsions, strifes and carnage, for which the age is distinguished, it is the pleasantest relief which the mind of the Christian, and, may we not say, of the philanthropist, can find, to turn from the scenes of contending warriors, and confused noise, and behold the mild spirit of the religion of the Redeemer exciting his disciples to establish institutions, and amply endow them, for informing the minds, alleviating the miseries, increasing the virtues, and promoting the salvation of the children of men. Upon these institutions the eye rests with delight. They are as sun-beams, breaking here and there through the dark and portentous clouds which hang over the world. Around them will be found the softest light, with which the future historian will relieve the shades of the pages on which he shall exhibit the events of our day. While it is thus delightful to behold the operations of Christian benevolence for the promotion of faith, and virtue, and happiness among mankind, shall the members of our Church be cold or

* Would it not have been well to have stated that these orders are apostolical? "Useful and happily combined" they may be, and not boast of more than human authority. *Ed.*

† The Society in England for propagating the Gospel in foreign parts.

inactive, when they have, in the increasing population of the state, the difficulty of procuring Clergymen, and the melancholy decay of several once flourishing Churches, such powerful incitements to generous exertions?

The Society, which now presents itself to your notice, offers a channel in which such exertions may be combined and conducted to the best purposes. It meddles not with civil institutions. It concerns not itself with political affairs. Its only object, as the Constitution expresses it, is "the promotion of Christian knowledge, learning, and piety in this state;" and this object the Constitution declares "shall never be changed." Here then the liberal, who may be disposed, from their abundance, to make an offering unto God, may deposit their donations, in the fullest assurance, that they will be preserved with fidelity, and applied to the most beneficial uses. Here, too, the friends of the Church, who love her prosperity, and would extend the knowledge of her faith, and the participation of her joys, may give an efficiency to their exertions, which they cannot have alone, by combining them with the exertions of their fellow Christians. And here the pious widow, who may wish to cast her mite into the treasury of the temple, may do it in a way in which she will advance both the glory of God and the happiness of men, by promoting the extension of the Redeemer's kingdom. Can there be an institution which shall have purer motives, nobler objects, or more certain reward?

If this Society shall be enabled, by its funds, to bring youthful genius forward from languishing in obscurity, and under the invigorating influences of a benign patronage, to train it up for the service of the temple and the altar—if it shall be successful by its missionaries in conveying the knowledge of salvation, and the means of grace, and the consolations which spring from the hope of glory, into regions where they are not sufficiently understood—nay, if there shall be found by the throne of God, in the great day of the consummation, one individual rejoicing in the possession of eternal life, who, through any of the means which the Society may use for the advancement of Christianity, shall have been brought to a knowledge of the overtures of mercy made to our sinful race in Christ Jesus, and induced to embrace them—if under the blessing of heaven, any of these happy effects shall result from the establishment of

this Society, who will not rejoice to have been among its patrons at its formation and in its infancy ; or to have added to its strength and usefulness in the years of its maturity ? We commend it to your attention and favourable regard ; and devoutly hope, that through the good blessing of our God upon it, the effects of its operations may be such, that posterity shall be gratified, when they find the names of their ancestors among its first supporters, and transmit it to their children to be cherished with perpetual care.

THEODORE DEHON,* *Chairman.*

JAMES DEWAR SIMONS,†

JOHN BALL,

PAUL TRAPIER GERVAIS,‡

ROBERT DEWAR,

CHRISTOPHER E. GADSDEN,§

CHARLES KERSHAW,

WILLIAM DOUGHTY,

ROBERT HAZLEHURST.

Charleston, June 4th, 1810.

CONSTITUTION.

Art. 1. The object of this Society shall be the promotion of Christian knowledge, learning and piety in this state ; and it shall be denominated the *Protestant Episcopal Society for the advancement of Christianity in South-Carolina.*

Art. 2. For carrying the purposes of the Society into effect, there shall be appointed annually a President,|| Vice-President, twelve Trustees, a corresponding Secretary, and a recording Secretary ; who shall together constitute a board, which shall be denominated the Board of Trustees ; any seven of whom shall form a quorum for the transaction of business. They shall be appointed by ballot, at the anniversary of the Society ; and a plurality of votes shall in every case constitute a choice. The President of the Society shall be *ex-officio* President of the Board of Trustees.

Art. 3. There shall be annually a meeting of the Society, in Charleston, on the feast of Epiphany ; at which time a sermon, suitable to the occasion, shall be preached before them, by such person as shall have been appointed at the previous anniver-

* Rector of St. Michael's, Charleston. *Ed.*

† Rector of St. Philip's, do. *Ed.*

‡ At present officiating in St. Michael's. *Ed.*

§ Assistant Minister of St. Philip's. *Ed.*

|| Ought not provision to have been made that when there is a Bishop in the diocese he shall be President *ex-officio* ? *Ed.*

sary ; after which a collection shall be made for the increase of the funds of the Society. And whenever the feast of Epiphany shall fall on Sunday, services may be performed for the benefit of this institution, in all Churches, of which the Rectors shall be members of the Society ; and the secular business of the Society shall be transacted on the following day.

Art. 4. The Board of Trustees shall meet at the least four times a year, and as much oftener as the interests of the Society shall require. It shall be the duty of the President to direct the recording Secretary to notify the members of the board of the time and place of every meeting. They shall have the care of the Society's funds and other property. They shall have power, according to their discretion, and as the funds of the Society will allow, to distribute copies of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation—to send forth missionaries to those places where there is ground for the expectation, that their labours will be successful in spreading the truths, and cultivating the virtues of the gospel*—to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry of the Church, and see that they be properly educated for the sacred office—and, in general, to adopt such measures, and carry them into effect, as in their best judgment they shall deem good and practicable, for the accomplishment of the purposes of the Society. In the absence of the President, the Vice-President shall preside at the board ; and in the absence of both, a Chairman *pro tempore* shall be appointed by the members present.

Art. 5. At their first meeting after every anniversary, the Board of Trustees shall elect, by ballot, a Treasurer, who shall, from time to time, as they may require, exhibit to them a report of the state of the funds ; and his account with the Society shall be examined and settled at the close of every year, by a committee of auditors, whom the Trustees shall appoint. No money shall be paid by the Treasurer without an order from the Trustees, signed in their behalf by the President of the board.

* Does not this business of sending missionaries properly belong to the ecclesiastical authority of the diocese ; and ought not the society to act solely in subordination to this authority ? *Ed.*

Art. 6. It shall be the duty of the Trustees, at every anniversary, to lay before the Society a report of their proceedings during the preceding year—to exhibit a full and accurate view of the state of the Society's funds and other property; and to inform them of any matter or matters relative to the objects of the Society, which may be interesting to the members thereof.

Art. 7. Every person who shall be a member of this Society shall, during his membership, pay annually into the hands of the Treasurer, or of any Collector whom the Board of Trustees may appoint, the sum of five dollars. And such person or persons as shall at any time pay fifty dollars or more, shall be members of the Society for life. The Treasurer shall also receive all such donations as the pious and benevolent may at any time make for the promotion of the purposes of the Society; and the Trustees shall cause a record to be kept of the names of all such benefactors, with an account of their donations.

Art. 8. The Constitution shall not be altered, unless it be at an annual meeting, with the consent of two thirds of the members then present: and the *object* of the Society shall never be changed.

Art. 9. The first choice of officers shall be made on the first Monday in July next; and immediately after the Constitution shall have been adopted, means shall be devised for increasing the number of Subscribers and enlarging the funds of the institution; and moreover, every member shall use his best endeavours to render the strength and reputation of the Society in some degree proportionate to the importance of its object.

Art. 10. Application shall be made to the Legislature of the State, by the Board of Trustees, in behalf of the Society, for an act of incorporation.

R E V I E W.

For the Churchman's Magazine.

New Manual of Private Devotions. In three Parts. Part I. containing Prayers for Families and private Persons. Part II. containing Offices; 1. of Humiliation; 2. for the Sick; 3. for Women with Child. Part III. consisting of an Office for the Holy Communion: to which are added some occasional Prayers. First American Edition. 12mo. and 8vo. pp. 428. Charleston, (S. C.) J. Hoff. 1810.

THE duty of family and individual prayer, and the particular merit of this Manual of Devotion, are stated with much perspicuity and force in the following extract from the advertisement prefixed to this edition.

"The utility of books of this description in a Christian country can be questioned by none. There is not a Christian father of a family who is not ready to acknowledge his obligations to the author by whom he is furnished with the means of guiding the devotions of his household; and teaching those whose spiritual as well as temporal interests are committed to his care, how suitably to address themselves to the Father of their spirits, the Preserver of their lives, the Bestower of their blessings, and the Redeemer of their souls. There is scarcely an individual in any condition of human life who may not be indebted to the pious labours of compilers of works like this, for a proper channel through which to convey the fervours of gratitude to the Divine Author of every good and perfect gift; the cries of penitence for pardon to the Father of Mercies; or the supplications of suffering and necessity to him to whom in the time of need, 'all flesh should come.'—Among the most sincerely religious there are numbers who know not of themselves, how to address their petitions or their thanksgivings to God. To such, a Manual like this can need no recommendation. Among the most thoughtless, and the most inattentive, habitually, to the ways and will of heaven, there are none who may not sometimes have the disposition to pray awakened in them, by such dispensations of Providence as prove the utter insufficiency of the world or man, for the support or consolation of their spirits. 'But how can they, unless some man should guide them?' Ignorant in what manner to present themselves before their Maker, and discouraged through the fear of uttering that which is unworthy of his Majesty, they often, it is to be apprehended, suffer the devout emotion which had been excited to subside, and pass away from their bosoms, which might have ascended an acceptable incense to his throne. To the intent, then, that all those circumstances which are suited to direct the thoughts to God, may be improved to the effectual establishment of the hearts of men in those habits of devotion which are the soul and strength of practical holiness and virtue, how desirable is it, that forms of prayer suited to them, should be furnished to all, at once as an encouragement, and an help and guide to religious duty!

"The volume here presented to the public, contains forms suited to all conditions in which human beings may be placed, and almost all conceivable variations of their circumstances, in a style well adapted to the simplicity of sincere and genuine piety. Few alterations have been made in them, from the language in which they were originally published. The improved refinement in every species of composition which distinguishes the present day, might, perhaps, have warranted more. But the Editor forbore to attempt what he was fearful he might

have executed in a manner unsatisfactory to the admirers of the work; and which, if executed in a manner the most agreeable to literary taste, could have very little enhanced its value to the truly pious users of it. With the exception, therefore, of such alterations as were obviously necessary, and the suppression of a few of the most striking inelegancies of expression, the Manual will be found to wear its old and original aspect. The Editor hopes he shall be found to have executed acceptably the task he undertook, and in this hope commits the work to a candid and indulgent public."

Our object is not to enter into a particular review of this work, but merely to call the attention of our readers to it. They will find that it breathes a spirit of piety, correct, evangelical, and fervent; and that it is free from all cant phrases and incoherent rhapsodies. The Editor states, that "few alterations have been made in the prayers, from the language in which they were originally published." We agree in opinion with him, that "the improved refinement in every species of composition which distinguishes the present day, might, perhaps, have warranted more." The Editor was fully equal to this task; and we are confident that the alterations suggested by his correct judgment would have rendered the prayers more acceptable to the mind that combines taste with piety; without depreciating their value to those who, solicitous only for devout sentiment, esteem it a matter of inferior moment in what language that sentiment is expressed. To alter an old and valuable book so as to suit it to the taste of the present day, is not an unwarrantable liberty; provided the public is apprised that the work does not wear its original garb. The Editor who judiciously performs this task, will have the credit of introducing into circulation, valuable works which are now deformed by quaint expressions, by far-fetched allusions, by obsolete phrases, and by a pedantic display of learning. Who does not admire the vein of piety, and the profusion of rich imagery that distinguish Bishop Taylor's "Holy Living and Dying?" And who does not lament that its style, so little suited to the taste of the present day, prevents its excellencies from being generally known and enjoyed? Our Church has suspended the reading of the homilies in churches "until a revision of them be made, for the clearing of them from obsolete words and phrases."* We repeat the wish, that the Editor, sheltered under this authority, had revised the work which he has introduced to the public. Perhaps also, a particular office of devotion which it con-

* Note to Art. 35.

tains, might have been judiciously curtailed, and placed in a less conspicuous station. We feel disposed, however, to respect those reasons which appear to have induced him to present the work in "its old and original aspect." And we should deprive our readers of a Manual of Devotion eminently calculated to promote their edification and comfort, if by any of these remarks we should deter them from the purchase of the book. On the contrary, our wish is, that they may use it with their Bible and Book of Common Prayer, as a guide to that "throne" where they may "obtain mercy, and find grace to help in time of need."

ON Thursday, May 17, 1810, a new Church at Hamilton square, in this city, was consecrated to the service of Almighty God, by the name of *St. James's Church*. The service of consecration was performed by the Right Rev. Bishop Moore, assisted by some of his Clergy. Morning Prayer was read by the Rev. Mr. Harris, Rector of St. Mark's Church, in the Bowery, New-York; and a sermon preached by the Rev. Mr. Jones, an Assistant Minister of Trinity Church, New-York.

On Monday, May 21, 1810, the new Episcopal Church at Newark, New-Jersey, was consecrated to the service of Almighty God, by the name of *Trinity Church*. The service of consecration was performed by the Right Rev. Bishop Moore, accompanied by several of the Clergy, both from New-Jersey and New-York. The Morning Service was performed by the Rev. Mr. Rudd, of Elizabeth-Town; and a sermon, appropriate to the occasion, was delivered by the Rev. Dr. Hobart, of this city. The Church is in a style of simple elegance, and reflects much credit on the taste and skill of those by whom it was planned and executed. The erection of such a building is highly honourable to the Episcopalians of Newark; and the undertaking and surmounting of such a burden of expense, speaks very strongly in behalf of the zeal of the Committee by whom the business was conducted, and especially of the Rev. Mr. Willard, who, we understand, has been indefatigable on the occasion. *Commercial Advertiser.*

COMMUNICATIONS.

Died in Reading, Nov. 2, 1809, Dr. Thomas Peck, aged 37 years. He was respectable as a Physician and Surgeon, as a man, and as a Christian. From a communicant with a dissenting congregation, he had become warmly attached to the Church. He was confirmed a few week before his death, by the Right Rev. the Bishop of Connecticut, and died in communion with the Church, much lamented by his numerous friends and acquaintance. His last moments evinced to all present, that it is happy indeed to die the death of a Christian.

At Reading, also, on March 20, 1810, departed this life, in the 21st year of his age, Lazarus Lyon, an amiable young man, a communicant, studious, pious, of a strong mind, and good understanding. He was a descendant, by his mother, of the venerable Mr. John Beach. A spark from that worthy man seemed kindling in the breast of this youth—his friends saw it with pleasure, and with the deepest concern witnessed the decline of his health: but in the evidences which he exhibited of unfeigned piety, he gave them great reason to rejoice, even as they mourned his untimely death.